After reading this copy, place a 1-cent stamp here, hand same to any postal employee and it will be placed in the hands of a soldier or sailor at the front. No wrapping; no address.—A. S. Burleson, Postmaster General.

VOLUME 25 No. 1 B19. JANUARY, 1919

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

GOOD BYE, OLD YEAR!

BY DAVID JAMES BURRELL, D.D., LL.D.

FAREWELL to 1918! What a year it has been! Blood and fire and vapor of smoke: thrones and dynasties tottering to their fall!

If war is not hell it is next door to it; nevertheless there are compensations. Now that the luried clouds are scattering we observe:

First, a wiser conception of God. We used to be talking about an amiable God who wouldn't hurt a fly, not even a tsetse fly. Now we know that He is not only love but "a consuming fire."

Second, a deeper confidence in the Scriptures. The friends of the higher criticism ("made in Germany") have been most eloquently silent, while ten million khaki Testaments have been distributed among the men in camps and on the firing line.

Third, a return to our national faith. Politicians used to be afraid to call this a Christian country for fear of offending the Jews and other non-Christian voters; but the Name has recently been written in letters of fire across the sky.

Fourth, a broader spirit of brotherhood. Our patriotism has clasped hands with a larger-patriotism which foretokens the federation of the world.

Fifth, peace: not a pacifist peace but a just and permanent one. The lion and the lamb are preparing to lie down together and let the Christ-child lead them.

For all of which let us thank God.

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $1.50 the Year Canada $1.65; Foreign $1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President — *Jay Benson Hamilton, D.D., Secretary*

JAY BENSON HAMILTON, D.D., Editor, 191 South 2 St., Brooklyn, N. Y.

ASSOCIATE EDITORS

David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

The Bible Champion---January, 1919

CONTENTS

ARENA

Prehistoric Egypt. The Epistles to the Ephesians. By their Fruits ye shall know them. Some supposed unnecessary portions of the Bible..... 1—15

CURRENT RELIGIOUS THOUGHT

What place has Prophecy in the Bible? Americanizing America. 1660—1918. Imported Learning. Caring for Doctrine. Lincoln's Three Books. Freedom's Year. Untold Riches of the World. The pity of Higher Criticism.....16—25

THE SANCTUARY

Eleventh Hour Men. The Paise of Jesus. The Ineffaceable Record. The Priceless Pearl. The Guest for One Day. His Greatest Year's Work.....26—32

THE CLUB

Hygiene for Clergymen.....33—34

INTERNATIONAL SUNDAY SCHOOL LESSONS.....35—37

PRAYER MEETING SERVICE.....37—39

EDITORIAL WHAT NOT.....39—44

Important Instructions: **Correspondence**—All mail intended for the Editor should be addressed to him at 191 South 2 Street, Brooklyn, N. Y. All mail pertaining to business and all checks and money orders should be addressed to, and made payable to, Frank J. Boyer, Publisher, Reading, Pa.

Change in Address—It is very important that **Old** as well as **New** address be given. Always allow at least **10 days** to make a change.

Expirations and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

List of Premiums *Offered in Connection with Subscription to the* Bible Champion

A Subscription to the Bible Champion Offers the Maximum of Value for Minimum Investment

PREMIUM NO. 1

With a year's Subscription to The Bible Champion—New or Renewal—we will send, absolutely FREE, prepaid, as a Premium, a volume of Dr. Esenwein's "Feathers for Shafts," or Readings in the Book.

FEATHERS FOR SHAFTS, or Readings in the Book, by J. Berg Esenwein, Ph. D., Litt. D., Beautiful gold designs on side. 50 cents; Closing Out Price, 35 cents prepaid.

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman, and many others.

"The Readings are diversified and comprehend most of the principal subjects claiming the attention of Christian people."—*Christian World.*

A Subscription to The Bible Champion also constitutes Bible League Membership, without further expense—no dues—no collection: Your Subscription constitutes Membership.

PREMIUM NO. 2

With a year's Subscription to The Bible Champion—New or Renewal—we will send, prepaid, a volume of Dr. McCosh's book, "Christianity and Positivism," for $2.00; Canada, $2.15; Foreign, $2.25.

CHRISTIANITY AND POSITIVISM, by Jas. McCosh, D. D., LL. D., Pres. Princeton College. 370 pp., sold at $1.75. Closing Out Sales Price, 90c prepaid.

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness. It is all the better adapted to popular reading from having been written to be delivered to an audience."—*N. Y. Independent.*

PREMIUM NO. 3

With a year's Subscription to The Bible Champion—New or Renewal—we will send, prepaid, a volume of Dr. Dorchester's book, "Concession of Liberalists to Orthodoxy," for $2.00; Canada, $2.15; Foreign, $2.25.

CONCESSIONS OF LIBERALISTS TO ORTHODOXY, by Daniel Dorchester, D. D., 344 pp., sold at $1.50. Closing Out Sales Price, 75c prepaid.

This work originally prepared as a course of lectures, was delivered before the school of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich armory for offensive and defensive warfare against theological error."—*Religious Herald.*

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—*Western Christian Advocate.*

A Subscription to The Bible Champion also constitutes Bible League Membership, without further expense—no dues—no collection: Your Subscription constitutes Membership.

PREMIUM NO. 4

With a year's Subscription to The Bible Champion—New or Renewal—we will send, prepaid, a volume of Dr. Reid's book, "Footprints of Sorrow," for $2.00; Canada, $2.15; Foreign, $2.25.

FOOTPRINTS OF SORROW, by Rev. John Reid, 12 mo., 373 pp., always sold at $1.50. Closing our sales price, 75c prepaid.

This book does not strictly relate to the afflictions of man, to piety on its sombre side, or to the absolute gloom of grief. It rather calls attention to certain phases of sorrow; giving shape to our consciousness upon the subject, seeking to impress the mind in a way that seems right.

"The author considers his subject under all its aspects, first showing the source of sorrow, then the varieties of form it assumes, and its benefits and consolations."—*Christian Intelligencer.*

PREMIUM NO. 5

With a year's Subscription to The Bible Champion—New or Renewal—we will send, prepaid, a volume of Dr. Reid's book, "Voices of the Soul Answered in God," for $2.00; Canada, $2.15; Foreign, $2.25.

VOICES OF THE SOUL ANSWERED IN GOD, by Rev. John Reid, 374 pp., Fourth Edition, always sold at $1.50. Closing Out Sales Price, 75c prepaid.

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; and it is shown how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier.

"Calm and powerful book. The presentation is most serious, original and suggestive."—*N. Y. Observer.*

A Subscription to The Bible Champion also constitutes Bible League Membership, without further expense—no dues—no collection: Your Subscription constitutes Membership.

PREMIUM NO. 6

With a year's Subscription to The Bible Champion—New or Renewal—we will send, prepaid, a volume of Dr. Reid's book, "Christ and His Religion," for $2.00; Canada, $2.15; Foreign, $2.25.

CHRIST AND HIS RELIGION, by Rev. John Reid, 12 mo., 311 pp., sold at $1.50. Closing Out Sales Price, 75c prepaid.

This volume is not an ingathering of threadbare assertions, but a mine of fresh nuggets within the reach of all. It abounds with apt illustrations. There is a combination of depth and thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is strength of truth in every page."—*Christian Union.*

The Bible Champion, Frank J. Boyer, Publisher, Reading, Pa.

Addresses for Bible Conferences

JAY BENSON HAMILTON, Editor of the BIBLE CHAMPION.

"When the Bible Was Blotted Out." Parable of a World-Wide Tragedy of Peace and War.

"When the Ministers Struck." Parable of the Penalty for Contempt of God's Ambassadors.

"The Modern Prophet—A Lawyer." The Courts of the World, The Guardians of the Divine Word.

"Modern Miracle Workers." Prophecy fulfilled: (John 14 : 12). As Marvelous and Thrilling as an Arabian Night's Tale.

When the Bible Was Blotted Out

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvellous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business, Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

Presbyterian Fraternity

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D. D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D. D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as: " a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Pastor's Federation, Washington, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington, arranged for the Parable before the Pastor's Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastor's Federation, took the brethern by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

A Congregational College President

"Recently Dr. Jay Benson Hamilton, of New York City, gave his Parable, 'When the Bible Was Blotted Out,' before the College. I think I am quite within the truth when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard,* President of Wheaton College, Wheaton, Ill.

Fifty Union Bible Conferences, One Day, One Afternoon and Evening or Evening Only, may be arranged by addressing the Editor of the BIBLE CHAMPION.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 29 JANUARY, 1919 No. 1

The Arena

Prehistoric Egypt---Its Bearing on the Theory of Evolution

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

THRUOUT this discussion the writer has ventured to keep the reader's mind refreshed with certain facts even tho in consequence he may be exposed to the criticism of repetition. The introduction of the present article is a case in hand. It contains some thoughts that appeared in former articles month away but the wording is different and by eminent authorities it is said that the reiteration of a thought with change of order and expression is an excellence in both oratory and rhetoric.

At a period in the earth's history known as the Devonian, a term that rather arbitrarily has been employed to designate the geological era when certain deposits were laid down in North and South Devon, England. The waters of the earth at that time in some way unknown to science began to swarm with invertibrates and with some of the lower forms of vertibrate life. There were also low species of land vegitations. Subsequently those forms of life largely, if not entirely, disappeared and never returned. There followed an era of tidal waves, earthquakes, submergencies, mountain upheavels with extreme cold waves, tho limited in extent and duration.

Later appeared many kinds of flora and fauna hitherto unknown, including large forests, some of the trees being of immense size, and huge mammals and other animals that were widely distributed. But among the numberless fossils during that time none have been found that can with any certainty be classed as human. Indeed the opinion that man appeared thus early is at the present time almost entirely abandoned. There followed the devastations of the great glacial era and the widespread if not total extermination of then existing flora and fauna.

This reign of frost and ice appears to have continued thru years numbered by the hundred thousand and when ended was followed, in some way unknown to science, by the repeopling of the earth with new forms of living things. Among those fossil deposits following the glacial period those of men are found, this being, as we said before, his first appearance in geological history. Later the earth was overtaken by a devastating flood accompanied with earthquakes. Evidences of this catastrophe, gathered from geological history and tradition are overwhelmingly convincing. The following are some of the geological evidences: A peculiar kind of loam (loess) spread over parts of Belgium, Germany, England, France, China, Russia, Canada, United States of America and South America; breccia deposits, which are groupings of fragmentary rocks, found conspicuously in the lime-stone cliffs of Southern Europe; beds of commingled gravel, sand and clay, abounding with bones of animals, human fossils and artificial implements, found in Northern and Southern Europe. There are similar surface soils and deposists in Northern Africa and as far south in South America as Patagonia.

These deposits are precisely what would be expected if the earth in comparatively recent times suddenly had been overwhelmed by a deluge of water. The evidence of this deluge is still further strengthened by the presence of fish and seals far from what must have been their natural habitat; marine fossils stranded on high elevations; salt deposits at the bottom of fresh water lakes and other corroborative phenomena all of which taken together establish beyond question a

deluge overwhelming and disastrous almost beyond human comprehension. The waters rose to the mountain tops tho continuing only for a limited time.

There is a remarkable difference between what followed this comparatively recent deluge and all previous extensive catastrophes. It is this, that the animal and vegetable life that followed this last deluge was almost precisely the same as that which preceded it, while those species that preceded each of the other catastrophes differed widely from those that followed.

There seem to be no reasonable grounds for calling in question the opinion now generally concurred in among historians and scientists that this more recent deluge occurred not far from four thousand years ago and that all the facts connected with it agree to a remarkable extent with those of the deluge recorded in the Bible narrative. (Genesis VI-VII.)

As we already have seen humanity was on the earth before this last deluge and was largely destroyed by it. There followed a lost interval of limited duration and then the repeopling of the earth by the ancestors of those races that now inhabit it.

During the last fifty years, as is well known, the search to find among the antediluvian and postdiluvian periods the beginnings of civilization and a prehistoric time, if there ever were such, when the human race was half-ape, subsisting on roots, nuts and reptiles, has been to the evolutionist almost exasperatingly unsuccessful. Back of every prehistoric people in Central, North and Northwestern Europe, in North, Central and South America, in Mexico and on the islands of oceans and seas there has been discovered a distant prehistoric back ground, not of ape-men and barbarism but of civilization. The prehistoric scale has not in any instance tipped upward but downward. Civilization first, then degeneracy, then barbarism, lastly extinction for the larger part is the prehistoric record.

But rather than abandon the discouraging search altogether we may as well return to Asia from whence the migrations already enumerated started and undertake investigations south and southeast, going as far as ancient Egypt where, if anywhere, the information we have been seeking may be found.

Until within comparatively recent years skeptical criticism, as everyone knows, had called in question nearly all ancient history, especially that recorded in the Bible. The story of Adam and Eve; the account of Nimrod and the founding of empires; the greatness and magnificence of Egypt, Babylon and Nineveh, were for the larger part regarded as legendary and were set aside as of no historic value.

But beginning in 1842-1854 excavations by M. Botta, Sir Austin Layard, Horinuzd Rassam, William K. Loftus and George Smith, tho of great importance, were scarcely more than introductory when compared with the surprising discoveries that have been made within the last few decades.

It now goes without saying that archeological investigations have put an end to nearly all adverse historical criticisms that were at the front only a few years ago.

No one now doubts that Egypt enjoyed civilizations, one after another, that must have had remarkable careers, tho it is a matter of uncertainty just when either one of them began and almost as much so as to when either oue of them ended. The statement of Professor Sayce is now unquestioned: "Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers and of the literary works they had composed."

It is evident, therefore, that such intellectual enterprise must have had a much earlier background of civilization and knowledge than that of the period when those countries came first into notice. As the Augustan Age of Rome and the Elizabethan Era of England did not shine out from a totally black night that preceded but that there were years of historic preparation, so it is no less certain that there must have been centuries of civilized life before those ancient prehistoric empires were founded, pyramids built, tablets written and before library buildings had been constructed in which to deposit the writings of the earlier periods and yet when Egypt first comes into archeological notice it was what may be termed full-grown, really a finished product.

Memphis and Thebes, the capitals of Egypt, were in their splendor the first at least 3,000 B. C. and the second about 2,000 B. C. But there are scarcely any traces to be found of a preceding development that would lead up to such greatness and magnificence as that recorded in the Bible and as disclosed by modern excavations.

The beginnings of those civilizations would seem, therefore, to have about them something supernormal; if not, then they are unaccountable for naturalistic evolution, in the time at command is out of the question. A fiat creation of the human race would seem to be the most rational solution of the difficulties involved.

But without pressing at present this point we are safe in saying that no one is prepared successfully to disprove the statement that Egypt was settled very soon after the deluge by the descendants of Ham, the son of Noah. Even if taken for granted that civilized man appeared in Egypt for the first time during the reign of Menes still we are in difficulty for scarcely any two authorities agree as to the date of that monarch's reign. Mariette and Lenormant place it at 5,004 B. C., Petrie at 4,777, Brugsch at 4,455, Lepsius at 3,852, Bunsen at 3,623, or, according to his later view at 3,059, Breasted at 3,400, Stuart Poole at 2,717, and Sir Gardiner Wilkinson at 2,691, and in his last edition of his book at 2,320. Here are differences between the extremes of 2,684 years. (See *Five Great Monarchies,* Vol. 1, by Rawlinson, and Bible Student, Feb., 1907.)

It is certain however that conditions were favorable for an early invasion from Asia or elsewhere into Egypt and for permanent settlements there. The climate was in every way inviting and the exceedingly rich soil produced in abundance the olive, pomegranate, orange, grape, citron, date, fig, rice, millet and corn. In a word, subsistence cost almost nothing. Domestic animals, too, were easily propagated and cared for. It need not, therefore, occasion surprise that Egypt was among the earliest countries taken possession of by the human family tho it may be a surprise to those unfamiliar with these subjects that the further back one traces the history of that country the higher is found to be the civilization that prevailed among the people.

There is quite general agreement that the civilization of Egypt, 4,000 years B. C., was the highest ever afterwards known in that country.

There are found there the ruins of magnificent palaces, temples and gigantic monumental structures. A palace of one of the early rulers of Egypt, tho perhaps not the very earliest, recently unearthed, must have been in size and grandeur the equal of the Royal Palace at Windsor, England, and of the one at Potsdam, Prussia, and what is regarded as the oldest structure in the world is the oldest of the Egyptian pyramids and is therefore among the oldest authentic monuments of human genius and workmanship. A few words as to this structure will not be out of place.

The pyramid not long since was explored and carefully measured by Professor Piazzi Smith and other Egyptologists and was found to be a true square, the corners being on the same level, the sides facing accurately the four cardinal points, while its vertical height, four hundred and eighty feet, bears the same proportion to its measurement at the base, as the radius of a circle does to its circumference.

The words of Dr. Wallace may supplement those of Professor Smith.

"All these measures, angles and levels are accurate to such a degree as requires the very best modern instruments to discover any error while every part of the building exhibits the highest structural science."

In summing up the discoveries of Berch, Glaser, Sayce and others it appears that the various arts allied to that of geodesy had attained long before the time of Moses a perfection never afterwards excelled. The arts of architecture and metallurgy also had attained their highest development. Canalization and irrigation with agriculture and cattle breeding were well understood. Sculpture and painting had seen their day and in the age of Moses were already falling into conventional styles. The era of Moses witnessed a high standard of literature and yet twenty-five hundred years before that date there had been two clearly marked his-

toric periods both of which had had their rise and decline and both of which had been characterized by a well organized civilization.

Professor Sayce has also clearly shown that the Mosaic Age, instead of coming at the dawn of ancient Egyptian culture, really belonged to the evening of its decay and that "the Hebrew legislator was surrounded on all sides by the influences of a decadent civilization."

Heinrich Karl Brugsch, one of Germany's most thoro Egyptologists, writing of prehistoric Egyptian civilization employs these words: "Menes flourished 4455-4395 B. C., but in his time the Egyptians had long been architects, sculptors, painters, mythologists and theologians."

Morris Jastrow, Jr., of whom it may be said that no authority on prehistoric civilization stands higher, while dating the earliest writings and civilization of Babylon at 4000-3500 B. C., claims that Egyptian civilization was even earlier than that. (See *Babylon and Assyria,* 1915.)

Professor Petrie and others have no hesitation in saying that those prehistoric Egyptians were complete masters of the combined labor of masonry, sculpture, metal-working, carpentry, pottery, weaving and of dyeing, all of which is clear evidence of a highly organized industrial and social life.

As a matter of fact ancient Egyptian skill, in the arts cultivated by her people, never in recent times, by any other people, has been surpassed. They had saws made of copper that could cut granite, and tubular drills with hardened points that could do the work of the modern diamond drill, leaving the hole and cone in as good shape as do such drills now in use. The work of the turning-lathe was "fearless, powerful and surprisingly delicate," says a writer well posted in mechanics. Fragments of Egyptian cloth of very ancient date have been discovered woven with threads of about one hundred hanks to the pound, with one hundred and forty threads to the inch in the warp and sixty-four in the woof. This harmonizes with the Old Testament record that Pharaoh arrayed Joseph in "vestures of fine linen." (Gen. 41 : 42.)

There were discovered among the ruins scale-armor, hitherto rarely found in Egypt, and bronze figures of the Gods together with what Professor Petrie describes as "a supreme piece of art decorated with a bust of Hathor with a gold face of the finest workmanship."

Excavations recently made by Professor Thomas A. Whittemore, of Tufts College, are of interest especially as to the domestic arts and customs of the ancient Egyptians. Among his collection is a scrubbing brush with a wooden base and bristles on both sides, lady's boots with eyelets and party slippers made of a fine grade of leather ornamented with gold and having an elaborately carved piece of leather on the instep. There are rag dolls, baby's socks and for adults, boots, up to present day styles. Several dentist's instruments were unearthed, some of which are similar in shape to modern instruments. Druggists' balances, lamps with wicks still in them, and near them were implements used in keeping the lamps in good condition. There have been discovered the ruins of incubators resemblang small huts with flues built into the walls by which the proper temperature was secured. And the opinion is expressed that farmers brought their eggs to these hatcheries, exchanging eggs for chickens or paying a fee for the use of the incubator.

In a book entitled *Six Thousand Years of History,* by Edgar Sanderson and others, there is a summing up of the domestic implements and industries of ancient Egypt that will be of interest to students of ancient history. It appears that those ancient Egyptians were practiced in pottery, glass blowing, gold beating, veneering, engraving, casting and wire drawing. They used adzes, chisels, forceps, syringes, crucibles and razors. They cultivated flax and wove it into fine linen and made excellent paper from the papyrus, and prepared indelible inks. The women adorned themselves with bracelets, anklets, armlets, finger rings, ear rings and necklaces. For musical instruments they used the lyre, tambourine and harp. It will therefore occasion no surprise when saying that many modern books have become valueless by these recent revelations concerning the prehistoric civilization of Egypt.

Passing from architectural and domestic affairs of Egypt to her literary accomplishments there will be found no abatement of interest. As the reader will recollect it is now a little more than a century since the discovery of the Rosetta Stone that opened the way for the translation of the strange hierog'yphics on the monuments and papyri of Egypt.

It is found that not fewer than six different languages were employed by scholars and diplomats earlier than the time when Moses was "learned in all the wisdom of Egypt." There were institutions of various grades ranging from common or ordinary schools to universities. In the latter were professors of astronomy, geography, history, mining, languages and theology. In the libraries of prehistoric Egypt there was an abundance of imaginative and poetical literature.

During the pyramid dynasty, there were composed epic poems, extolling the deeds of Rameses II., that remind the reader of some of the heroic passages of Homer. A college song of early date has been recovered, which is evidence that what had been thought to be a cult of recent origin is more primitive than the age of Moses or Abraham. There were treatises on medicine and on the higher technical and useful arts. At the court of Pharaoh diplomatic correspondence was carried on with different parts of the civilized world in various forms of writing and in different languages.

As early as 2800 B. C. there was established by Urukagina a code of laws regulating marriage, divorce, taxes, professional fees and other civil and legal matters, the principles and outlines of which may have been thought out many centuries earlier. Not later than the fifth dynasty there were in use among the people of Egypt ethical treatises some of whose maxims, recently deciphered, scarcely can be improved upon.

At that time, or earlier, civil laws and the arts of Government had become thoroughly established. Theology and morals and the doctrine of rewards and punishments had been elaborated into complex systems. There were religious catechisms from which ancient Egyptian children were taught as Christian parents now teach their children. Among the various teachings was this, that all men at last must appear in the presence of the Divine Judge and that they ought to be able to say:

"I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not been idle. I have not stolen. I have not committed adultery. I have not committed murder. I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger."

Among the earliest writings of the Egyptians there was also brought into pominence the doctrine of the immortality of the soul which was made a fundamental article in the religious faith of that people.

And no one can read carefully the Egyptian "Book of the Dead" without being profoundly impressed with the system of morality that it taught the people for thousands of years in the land of the Nile.

When at last death came to those prehistoric Egyptians their friends did for the dead what we do for ours, gave them burial and funeral rites. The corpses of noteworthy people were placed in clay coffins that were subsequently sealed and often enameled while pyramids were built for the more distinguished dead.

Such was ancient Egypt, the marvel of the nations of old and the wonder to us in the age in which we are now living.

Nothing therefore can be more evident than this that the intellectual enterprise and the ethical and religious convictions of prehistoric Egyptians, even of the earliest date of which anything is known, prove as we said before, that there must have been an antecedent civilization. This is as true as that there can be no life without antecedent life and no cultivated garden without a gardener. And what seems scarcely less remarkable is the fact that there has been found no mythical or heroic age for Egypt like that of Greece and many other countries of later date. Nor is there as yet anything discovered like a slow creeping up of a

people that had been low down. Art, science, civilization and education from the very beginning, so far as is known, were in full blast.

It may not be essential to our treatment of the subject but will be in harmony with it if we speak a word or two of the recently discovered evidence of an antediluvian people in Egypt and of a lost interval.

A question that naturally arises at this point is this: Why cannot the antediluvian relics of Egypt, if they exist, be easily discovered and no less easily distinguished from those of postdiluvian times? The answer is not difficult and is this: The ruin wrought by the Deluge, the overflow of the Nile year after year for hundreds of centuries and the sand drifts of an equal number of centuries could not fail in embarrassing antiquarians when attempting to decide whether a certain ruin belonged to the era before the Deluge or to the era after it. Still it may be said that evidence is not altogether wanting. The science of philology favors the theory that there is a lost interval between the speech of the earliest peoples of Egypt and that of a later prehistoric race.

Dr. George A. Reisner, Professor of Egyptology at Harvard University, while making excavations near Kerma met with anthropological and archeological evidences of a very early prehistoric civilization of which no record hitherto has been discovered. The doctor says that these people were neither Egyptians nor negroes and that their pottery is the most beautiful and finest ever made in the valley of the Nile. Many of these art treasures have been sent by the doctor to the "Boston Museum of Fine Arts," where they may now be seen by the visitor. That those Egyptian people were antediluvian and were highly civilized can hardly be denied. Professor Poebel discovered in the Nippur library the names of four cities that he says are antediluvian.

Another suggestive discovery bearing upon this point has been made by Professor Petrie while engaged in explorations for the "British School of Archeology." These recent discoveries were made in the vicinity of Memphis and among them was the palace of King Apris, a contemporary of Jeremiah, B. C. 629-588. But what to the antiquarian is of special interest is the fact that while this palace was a magnificent affair, adorned with painted columns forty feet high and surrounded with stone-lined walls fifteen feet thick and nearly sixty feet in height, there were found prehistoric ruins under the ruins of this later palace, indicating that successive palaces or temples had been built over one another, the oldest of them being centuries old before the one whose builder was King Apris had been thought of.

Elsewhere in Egypt there are prehistoric ruins of temples built at least 1600 years B. C. upon ruins of other buildings far more ancient.

Explorations by Professor Petrie made about thirty miles north of Thebes on the west shore of the Nile show that the remains are among the gravel beds that geologically correspond to the river gravels of England and France, in which are the European Paleolithic (ancient stone) remains. These discoveries are found to be not Egyptian in any respect. The art is of a different type, and the manner of burying the dead differs from that practiced among the later Egyptians. The skulls are those of a race of people capable of great things, having well-developed heads, thin, hooked nose, high forehead, arching eyebrows, straight teeth, and without any trace of the negro. The women had long wavy hair of a brown color, some specimens of which are in a state of fine preservation.

Professor Petrie's conclusion is that those recently discovered remains antedate perhaps a thousand years the later prehistoric Egyptian, and that between the two there is nothing in common.

As the case now stands, the evidence points to this conclusion rather than to any other, that the first immigrants to Europe and America, and the *un*-Egyptian people whose remains recently have been discovered, may have been contemporaneous and may have been the antediluvians of the Bible and the more immediate descendants of Adam.

This, all the while however, should be kept in mind that in the outlook backward the glacial epoch presents a barrier beyond which the evidences of prehistoric civilization, antediluvian or postdiluvian, cannot be traced and that the barrier

is no further away than from ten to twelve thousand miles. (See BIBLE CHAMPION, later article.) But before challenging the evolutionist for a solution of this hitherto insurmountable difficulty that confronts his theory we will call attention to another ancient civilization.

(TO BE CONTINUED)

* * *

The Epistle to the Ephesians

An Introduction and an Analysis

BY WILLIAM H. BATES, D.D.

Ephesus

EPHESUS was situated on the western coast of Asia Minor. It was a great commercial, political, and religious center, and, next to Rome, was the most important city that St. Paul visited. It was celebrated for its Temple of Diana (Acts 19:27), one of the Seven Wonders of the world. This structure was 425 feet long, 220 feet wide, had 127 pillars 60 feet in height—these the gift of as many kings, and was 220 years in building. Ephesus was celebrated also for its Theater (Acts 19:29), excavated in the slope of Mt. Coresus, open to the sky, and with seats for 50,000 spectators.

The Ephesian Church

The Ephesian Church was presumably founded by the Apostle Paul, and probably about A. D. 54. The story of his two visits and of his gospel work there is told in Acts 18 and 19. He sought to preach the gospel in the large cities—as in Anticoch, Ephesus, Philippi, Corinth, Athens, Rome—his purpose manifestly being to reach the centers of influence and power. He was in Ephesus three years (Acts 20:31)—a longer time than in any other one place; and, as that city was the chiefest seat of idolatry, he doubtless desired to have the full power of the gospel tried there, and so make the place as important a center to Christianity as it had been in paganism.

The Epistle to the Ephesians

The Epistle to the Ephesians, so-called, was written in Rome about A. D. 62, and is one of the four Epistles of the imprisonment, the others being Philippians, Colossians, and Philemon. That the Epistle was written specifically to the Ephesians has been much doubted, because the designation in the salutation (1:1), "at Ephesus," is wanting in the oldest manuscripts, and because early church fathers knew nothing of that designation. The rather, the Epistle is thought to have been a circular letter to a number of churches in Asia Minor, for which theory many good reasons can be given; and because of the greater prominence of the Ephesian church, as being in the chiefest city of the province, the name "Ephesian" became attached to it. It has no local coloring; it certainly is more general in its character than any other of Paul's Epistles, and is as well adapted to other churches as to that at Ephesus.

Passing from the preceding Epistles, Romans, Corinthians, Galatians, we come into a different atmosphere. In them is polemic, controversy, the noise of the battlefield: in this is the spirit pacific, peaceful, didactic, the quiet of the temple. Those, the most combative, impassioned, concrete, human, of Paul's writings: this is irenic, unimpassioned, abstract, divine. Earthly tumult subsides, and a door is opened into "the heavenlies." No longer in collision with human error, he expatiates in the view of the eternal purposes of God, the heavenly walk of the believer, and the ideal perfections of the Church in Christ. Says Coleridge: "The Epistle to the Ephesians is one of the divinest compositions of man. It embraces every doctrine of Christianity: first, those doctrines peculiar to Christianity; and then those precepts common to it with natural religion" (*Table Talk*). And says Adolphe Monod: "The Epistle to the Ephesians embraces, in its brevity, the whole field of the Christian religion. It expounds now its doctrines, now its morals, with such conciseness and such fulness combined, that it would be difficult

to name any great doctrine, or any essential duty, which has not its place marked in this Epistle."

There are three well marked, but intertwined, lines of thought running thru, and making up, the Epistle.

The first is the truth concerning the Body of which Christ is the head, i. e., the Church, in its origin, standing, design, and duty. Its origin is in the choice of the Father (1:3-5); accepted (1:6); redeemed (1:7); forgiven (1:7); enriched (1:8); enlightened (1:9); sealed (1:13); quickened (2:1); exalted (1:20; 2:6); consecrated (2:10); reconciled (2:16); united (2:21): Its design is to manifest the glory and grace of God (1:6, 12,14; 2:7). Its duty: to walk worthy of its high calling (4:1), which of course branches out into all the manifested Christian life. But we must not forget that the Church is made up of individuals, and that the truths concerning the Church are measurably applicable to each individual.

The second line of thought is the truth concerning the believer's exalted position in Christ. He is quickened, raised up, and seated IN THE HEAVENLIES in Christ (2:5, 6), and blessed with all spiritual blessings IN THE HEAVENLIES in Christ (1:3). Indeed, the key-word of this Epistle is, for the believer, "In The Heavenlies;" for it is to that high place and to the privileges of it that the Epistle brings him. Would that every believer could realize this, not only in belief, but in experience.

The third line of thought concerns the believer's walk which should accord with his exalted position, which interwines or coincides with the "duty" before spoken of; and as these limits do not permit it to be presented in detail, let it be seen as set forth in the following:

Analysis

Part One. Introduction. Chap. I.

I. *Salutation.* 1:1, 2.

II. *Thanksgiving for Blessings.* 1:3-14.

1. First blessing—election, 1:3-6.
   - (1.) Of individuals—"us," 1:4
   - (2.) In Christ—"in Him," 1:4.
   - (3.) From eternity, 1:4.
   - (4.) To holiness and blamelessness, 1:4.
   - (5.) In God's sovereign pleasure, 1:5.
   - (6.) For God's glory, 1:6.
2. Second blessing—actual redemption, 1:7, 8.
   - (1.) Through Christ's blood, 1:7.
   - (2.) Forgiveness, 1:7.
   - (3.) Abounding grace, 1:8.
3. Third blessing—revelation of the divine purpose in redemption, 1:9-14.
   - (1.) To reduce all to a harmonious whole in Jesus Christ, 1:9, 10.
   - (2.) To make Jewish believes heirs, 1:11, 12.
   - (3.) To make Gentile converts partakers of the same inheritance, 1:13, 14.

III. *Paul's Prayer.* 1:15-23.

1. His fraternal interest, 1:15-16.
2. Supplication for their spiritual enlightenment, 1:17.
3. The scope of their enlightenment, 1:17, 18.
4. That they might be the subjects of the same power which raised Christ from the dead and exalted Him to Supreme headship for the sake of the Church, 1:19-23.

Part Two. Doctrinal. Chaps. II, III

I. *The State by Nature.* 2:1-3.

1. A state of sin, 2:1.
2. A state of subjection to Satan, 2:2.
3. A state of condemnation, 2:3.

II. The Spiritual Change Wrought. 2:4-6.
1. God as author, 2:4.
2. A work of love and grace, 2:4.
3. Through Christ by virtue of union with Him, 2:5.
4. Involves exaltation with Christ, 2:6.

III. Design of Change—Manifestation of God's Grace to All Coming Ages. 2:7-10.
1. Salvation in general is of grace, 2:7.
2. Individual acceptance of salvation due to grace, 2:8.
3. Resulting fruits—good works—also due to grace, 2:9, 10.

IV. The Corresponding Change of Relations. 2:11-22.
1. Former relation to the Church—aliens, 2:11, 12.
2. To God—far off; without saving knowledge; no interest in the promises, 2:11, 12.
3. Means of removing alienation—blood of Christ, 2:13.
4. Reconciliation effected; division walls broken down; Jews and Gentiles united in one, both having access to God together, 2:13-18.
5. The union represented by the three-fold figure of
   (1.) Fellow citizens with the saints, 2:19.
   (2.) Members of God's family, 2:19.
   (3.) Constituents of the temple in which God dwells, 2:20-22.

V. The Nature and Design of Paul's Commission. 3:1-13.
1. A commission to the Gentiles, 3:1, 2.
2. Equipped by direct revelation, 3:3, 4.
3. The Church not an Old Testament idea, but a New Testament revelation, 3:5, 6.
4. Which revelation he was specially called and qualified to impart, 3:7, 8.
5. In order that intelligences on earth and in the heavenlies might know the wisdom of God, 3:9, 10.
6. Afflictions in fulfilling the commission a matter of glorying, 3:11, 13.

VI. Paul's Second Prayer. 3:14-21.
1. The petition: for inward strengthening by the Holy Spirit, 3:14-16, and for Christ's indwelling, 3:17.
2. The consequence: transcendant knowledge and overflowing fulness of God, 3:18, 19.
3. The doxology, 3:20, 21.

Part Three. Practical. Chaps. 4-6:9

I. An Exhortation to Unity. 4:1-16.
1. The spirit for walking in unity, 4:1-3.
2. Walk in unity because of the unity of the Church, 4:4-6.
3. Unity consistent with diversity of gifts, 4:7.
4. Christ's ascension to obtain gifts to bestow, 4:8-10.
5. Gifts bestowed, 4:11.
6. Object of bestowment—edification, and complete unity, 4:12, 13.
7. Result—stability, and a compacted and growingly perfected body, 4:14-16.

II. Exhortation to Specific Virtues. 4:17-32, v. 20.
1. To holiness—living not as the heathen do, 4:17-19, but as Christ taught, 4:20-24.
2. To truthfulness, 4:25.
3. To abstain from anger, 4:26.
4. To give Satan no advantage, 4:27.
5. To honesty, 4:28.
6. To diligence and liberality, 4:28.
7. To pure and edifying speech, 4:29.
8. To not grieve the Holy Spirit, 4:30.
9. To sweetness of disposition, 4:31.
10. To a tender and forgiving spirit, 4:32.

11. To be imitators of God and Christ, 5: 1, 2.
12. To avoid uncleanness in act and word, 5: 3-7.
13. To avoid deeds of darkness, 5: 7-12, and reprove them by the light which, through the believer, shines from Christ, 5: 13, 14.
14. To make the most of opportunities, 5: 15, 16.
15. To seek the exhilaration that comes only from religious sources, 5: 17-20.

III. Exhortation to the Three Classes of the Social Order. 5: 21; 6: 9.

1. To husbands and wives, 5: 21-33.
   (1.) Wives should be subject to their husbands, 5: 21-24; motive—regard to the Lord, 5: 22; ground—headship of the husband, 5: 23; extent—in everything, 5: 24.
   (2.) Husbands should love their wives, 5: 25, 28; measure—Christ's love for the Church, 5: 25-27; ground—oneness of husband and wife, 5: 28-31; same principles involved as in Christ's relation to the Church, 5: 32, 33.
2. To parents and children, 6: 1-4.
   (1.) Children should obey their parents: because it is right, 6: 1; and because of the fifth commandment, 6: 3, 4.
   (2.) Parents should exercise winning love and profitable discipline, 6: 4.
3. To masters and servants, 6; 5-9.
   (1.) Servants should render obedience with solicitude, with singleness of mind, and as unto Christ, for the Lord will recompense, 6: 5-8.
   (2.) Masters should treat servants with kind consideration, 6: 9.

Part Four. Conclusion. Chap. VI: 10-24

I. Equip for the Conflict. 6: 10-20.

1. With divinely derived strength, 6: 10.
2. With the panoply of God, 6: 11-17.
3. With prayer, 6: 18, 19.

II. Personalia. 6: 21-24.

1. The mission of Tychicus, 6: 21, 22.
2. Farewell greeting and blessing, 6: 23, 24.

* * *

"By their Fruits ye shall know them"

BY H. W. MAGOUN, PH.D.

I.

IT is a well-known fact that mushrooms resemble toadstools. So close is the resemblance in some instances that expert botanists have been the unfortunate victims of their own over-confidence and have paid for their venturesomeness with their lives. As a result, a famous authority once remarked that the only sure way of telling a mushroom from a toadstool, that he knew of, was to eat it. If you survive, you have eaten a mushroom. If you do not, you ate a toadstool. Care in dealing with growths of that sort would accordingly seem to be the part of wisdom. They can be distinguished and distinguished infallibly—if one is willing to pay the price. To give one's life, however, would appear to be a somewhat extravagant method of settling such a question.

It so happens that some of the most attractive of these growths are also the most deadly. Those that are safe and nourishing are apt to be plain and unobtrusive. They do not attract the eye, and they do not tempt one to taste them. In fact, those who do not care for mushrooms wonder how people can be induced to eat such things. Those who do eat them are usually quite fond of them, and they may even be enthusiastic over them as food. They find them altogether delightful and apparently very nourishing. For that reason some botanists have gone

entirely too far in their enthusiasm over mushrooms and have taken a chance—in order to please their palates. It would have been far wiser, as well as safer, to be satisfied with previously tested varieties.

Homely as the illustration undoubtedly is, it is wonderfully well suited to illustrate the situation in spiritual things. The analogy is almost perfect. Those who know nothing of the peace and satisfaction found in the Scriptures wonder how people can be led to read the Bible as they do. It has no attraction for them. They prefer—wilfully, as a rule—something that will cater to their own selfish taste. They are not even willing to test the Scriptures for themselves. Some are not willing to test mushrooms. The analogy still holds, therefore, altho all analogies must break down sooner or later.

In this particular instance the analogy works best in connection with those who have a taste for Biblical literature; for men of that kind are the ones found sampling toadstools, for mushrooms, because of their fondness for things of the mushroom sort. They partake freely and eagerly and without precaution, and in due time they are spiritually dead. It is true that they resemble the Irishman's turtle which continued to waddle towards the water after his head had been cut off. "Why, Pat," said a bystander, "the creature's not dead." "Oh, yis he is," said Pat, "but he's not sinsible uv ut yit." They, too, are dead in a sense quite as real, altho they are not yet able to realize the fact. Others do not understand in full what the matter is, but they do perceive that something is not as it should be, even if they cannot tell what is wrong.

Something is wrong. That much they know. In cases, something is woefully wrong. Let me cite an instance. In January of last year, a member of my family was walking along the street where two theologues chanced to meet and pass on together in the same general direction for a short distance. One asked the other if he had preached the day before. He replied that he had. "How did you get along?" "Oh, pretty well. They thought that I believed that stuff; but you know that I don't." He spoke with perfect frankness and appeared to be utterly unconscious of his own duplicity. The ministry appealed to him merely as a profession in which he could make a living without physical toil. It seemed to have escaped his notice that preaching what he did not believe was downright hypocrisy. That, however, is what it must be, in the last analysis. There is nothing else that it can be, if one goes to the bottom of the matter.

For years I had been asking myself why it was that certain laboring men who had the appearance of being pretty decent fellows were able to regard all ministers as hypocrites, so much so that they even wondered how so good a man as Mr. X. could get his living by being one. These two young theologues solved that riddle for me, by showing that there really are such men, and they belonged to a seminary connected with my own denomination! The good brethren of the labor fraternity, therefore, must have had some justification for their views. They had chanced to get behind somebody's mask and, finding out what he really was, had been guilty of the same over-hasty generalization for which higher critics have been especially conspicuous. They had accordingly decided that all ministers are of the same sort! They are not.

The New Testament has its own method of characterizing false teachers. It is complete and satisfying. It represents them as "wolves in sheep's clothing." Can its decision be successfully combatted? They teach what they do not believe, or actually regard as false, and they do it to provide themselves with a supply of bread and butter on easy terms. Some are not quite so bad as that. They have no other occupation—they frankly admit as much—and are not able to toil with their hands. They therefore continue to occupy their pulpits and lecture Sundays as entertainingly as they are able. They avoid all topics that might lead to controversy or unpleasant consequences and seek by diversion and good-fellowship to atone for their lack of a message. Such men are, to say the least, unfortunate.

Many of them are the unconscious victims of a propaganda that is both subtle and deadly. They took it for a mushroom. It has turned out to be a toadstool. It emanated from minds that were brilliant but superficial, positive but not accurate, ambitious but hardly scrupulous, and rationalistic but not rational. Had they

been rational, they would have compelled their owners to accept the logical consequences of their own conclusions, especially if to rationality conscientiousness had been added. Then must they have ceased to profess to be what they are not. As matters stand, none of them do that. It involves too much cost. The material for martyrs does not reside within the epidermis of such men, and they follow the line of least resistance, especially if it leads to financial profit and academic preferment.

But—they have no real spiritual power. Some of their victims do seem to retain the ability to continue their spiritual development; but they, in their turn, are lacking in the realm of their logical faculties, and, for that reason, in all probability, their inconsistency does not disturb their equanimity or destroy their serenity. Sentiment, however, is bound to displace conviction, to a greater or less degree, even in their case, and that fact will explain why such men soar as they do in dealing with spiritual things. To some their talk is "inspiring." To others it is "encouraging." And yet it always contains a certain element of unreality. It suggests a mirage rather than a substantial landscape; but shallow minds will hardly be able to tell the difference, even as the inexperienced cannot recognize a mirage. The difference is there, however, and it cannot be surmounted. Not having powerful convictions, they cannot produce them in others. Having exalted sentiments, they propagate them. City pulpits attract many such. The boys destined for the firing line have had no use for them at the front or in camp. Soldiers want convictions in their preachers.

No little learning can be found among such surroundings; but it is almost invariably brilliant rather than profound. This fact was brought home to me in a somewhat forcible fashion on a recent occasion while I was detained in the theological library. Taking up, by chance, Hastings' *Dictionary of the Bible,* in order to pass away the time, I opened to page 349, where I read, under the sections numbered III., (I), (iii): "We may add that the account mentions that 'all the words of the book' were read out loud twice on one day. The manifest impossibility of such a feat with reference to the entire Pentateuch has driven conservative critics to suggest a theory of appropriate selections; but this arbitrary supposition is little better than a dishonest evasion."

The twenty-second and twenty-third chapters of Second Kings furnished the basis for the remark. I could not remember any statement to the effect that "'all the words of the book' were read out loud twice on one day." Nor could I find any nor yet anything that even suggested such a conclusion save the bare omission of any word to the contrary. What, then, shall be said of the "arbitrary supposition" that there were two such readings on the selfsame day? The omission of any statement to the contrary, especially in an oriental document, is no ground whatever for a claim of that sort. Various events are recited, all with no mention of the time taken, and the omission of any mention of the time consumed simply indicates that the importance of the events was such that the time element was entirely overlooked. It does not, and cannot, indicate what the critics have arbitrarily assumed it to indicate, as can be shown.

Josiah sent Shaphan about a business that would naturally require weeks or even months—remember that this is in an oriental country at an early date before men had learned how to "hustle"—for its completion. While he was engaged in that work Hilkiah told him that he had found "the book of the law." He read it. How long he took we have no means of knowing. While reporting to the king about business matters he mentioned the discovery to him. Then he read the book to him, as appears in the words (22: 10): "And Shaphan read it before the king." As to how long he took we have not the slightest idea. It may have been weeks. The king became alarmed—that fact suggests the cumulative effect of continued reading—and ordered that Jehovah be enquired of. A prophetess was accordingly consulted. Then the people were gathered together, "both small and great," and we learn (A. R. V., 23: 2) that "he read in their ears all the words of the book of the covenant which was found in the house of Jehovah." The time taken is not even suggested.

The story, still without any mention of time, goes on at once with an account of various acts of the king that were all done in his effort to conform to the requirements of the law. Those acts correspond to the commands given by Moses, and they must have consumed many months in all, even if the command to keep the Passover does interrupt the tale near its end. Josiah reigned for more than twelve years after the finding of the law, and it is reasonable to suppose that the events described were spread over a good part of that entire period. On the basis assumed by the critics, however, we ought to infer that they all took place on the selfsame day as the public reading—assuming for the sake of the argument that the reading occurred on a single day, which is anything but likely—and that the whole thing was done before sunset. It is hardly necessary to call attention to the palpable absurdity of such a supposition; and yet one conclusion is quite as reasonable as the other; for the form of statement is not altered until verse 31 is reached and Josiah passes off the stage.

To work into the account an inference that there were two oral readings on a single day is to be guilty of an assumption that is not merely gratuitous and untenable but actually blameworthy; for a careful reading of the entire passage (22:3—23:30) must make evident to any unprejudiced mind that nothing of the sort is implied or was ever present in the mind of the writer. Everything points to the probability that an indefinite time covering many days was actually involved in each of the two readings; for, if the events had both taken place on the same day, the thing itself would have been so unusual and so out of keeping with their oriental methods that the fact could hardly have failed to be chronicled. Moreover, allowance must be made for the time used in consultation, by the priestly delegation, with the prophetess, since (22:14) "they communed with her."

That communion had certain preliminaries, and there were other causes of delay. A report had to be made to the king. He had to decide what to do. Word had to be sent (23:1) unto "all the elders of Judah and Jerusalem." Then further time was needed for gathering together (verse 2) "all the men of Judah and all the inhabitants of Jerusalem . . . and the priests, and the prophets, and all the people," to listen to the reading of the law. They did not come by "taxicab:" they walked, and they walked slowly. It took more than one day to get them there. That must be plain—if conditions are only remembered. But—the assembling necessarily intervened *between the two oral readings*. That fact must be reckoned with. Elsewhere (Neh. 9:3), with regard to a similar occasion, we read: "And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the day."

All of these points seem to have been overlooked. It is a way critics have —for some reason. We live in an age of unparallelled haste. We do things according to an express-train schedule. And—we project our day back into their times. We forget. They lived in a snail-pace age. They did things in a leisurely way. Time was no object. They took little notice of it. Watches are modern. We constantly overlook such facts and try to make their statements fit into our ideas of things. It is all wrong. We might as well expect to clothe them with our hats and shoes and coats and vests and trousers.

If I state that the bards of India still regale the villagers of that country with the *Mahabharata,* by reciting it aloud, I merely mention a fact well known to many orientalists; but, if I stop there in genuine oriental fashion, it may happen that the critics will infer that the thing is done at an evening entertainment, and they may possibly conclude that the said entertainment is somewhat similar to a modern three-hour theater performance, with which most of them are doubtless familiar. As a matter of fact, the time actually consumed covers a period of from three to six months, and the performance has no resemblance whatever to anything that men are accustomed to either in this country or in Europe. It is, however, a far better criterion to go by, in this particular instance, than any of our own practices can be; for the conditions prevailing resemble those of Josiah's day much more closely than anything now known to us. We belong to a different age and a different dispensation, and we have nothing in common with the men of those times.

How any one ever came to construe these two chapters of Second Kings in the above fashion, so as to get two oral readings of the law into a single day, I am wholly at a loss to understand, unless he was searching for material to bolster up a theory. Moreover, how any one ever accepted such a contention, if he had any just claim to being an orientalist, I am likewise at a loss to comprehend, unless his knowledge of things oriental was confined to books and he had never come into active touch with oriental habits and practices such as can even now be found in every-day life. Why was the fact ignored that fully twelve years of Josiah's life were summed up in that brief account? That seems to be the only reasonable conclusion; for the events took time, and they took a lot of time, as the historian evidently takes for granted.

(TO BE CONTINUED)

* * *

Some supposed unnecessary portions of the Bible

BY G. FREDERICK WRIGHT, D.D., LL.D.

A FREQUENT objection to the inspiration of the Bible is that many parts of it are of little value or even are absolutely useless. One result of this is that we are now having published various expurgated editions both of the Old Testament and of the New, reminding us of books that have frequently been issued containing merely "the beauties" of certain authors. We have the "Beauties of Shakespeare," the "Beauties of Ruskin," and now the "Beauties of the Bible." All this overlooks the fact so forceably stated by Paul in the twelfth chapter of 1 Corinthians that as the "body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

The same class of objections is urged against the doctrine of inspiration that is urged against the doctrine of design in nature. In nature, as in Scripture, there are many things which seem to some too insignificant to be ascribed to the agency of God. For example, in the most perfect animals there are many rudimentary and apparently useless parts. The whale has seven vertebræ in his neck, so thin and compressed that a single vertebra would seem to have been sufficient. The young calf has teeth in the front part of his upper jaw which never cut thru the gums. In the vegetable world there are innumerable phenomena to which we can ascribe no purpose except by falling back on principles of faith.

The explanation in both cases is that nature and the Bible are designed as wholes, and the perfection of their parts is not absolute but relative. But as forming a part of the organism the "unseemly portions" may deserve to have special honor bestowed upon them. For example, the genealogies and lists of places which are given in the Old Testament seem to some not only as utterly valueless but as cumbrances. It is interesting to note, however, that when the late Dr. Ward went into Mesopotamia to explore the ruins, not being able to cumber his baggage with an entire Bible, he found it expedient to cut out those very passages which seemed to many useless and put them in an envelope which he kept in his side coat pocket next to his heart. It is not contended that all parts of the Bible are to be used indiscriminately on all occasions. The Bible is like a wardrobe, filled with garments adapted to all seasons of the year. The winter garments are not brought out in summer, nor the summer garments in winter. But each class is valuable in its season. If we were to expunge the Old Testament history we should lose a most important part of the proof of the definite revelation which God made thru His people.

We may readily grant that some portions of the Bible are more important than others, at the same time that we are unwilling to admit that any portions are not necessary to the organism. One of my most impressive experiences as a child occurred in a visit to P. T. Barnum's menagerie, or, as he called it, "great moral show." In one portion of the tent I, with a large number of others, was spellbound by the spectacle of a man who had lost both his arms, making good music on a bass viol by the sole use of his lower limbs. With his right limb he handled the

bow, while he "fingered" the strings with the toes on his left foot. Still, good as this music was, it did not prevent our having deep compassion for the man who had lost his arms. It is just so with the efforts of many now who would reduce the gospel to its lowest terms and endeavor to show its power with only a modicum of the facts put down in the Bible.

Truth for its promulgation must have wings, and wings are really as real a part of the design of the bird as are the more vital organs. It is interesting in nature to see how numerous and curious are the parts of seeds which are designed to carry them to the places where they can perpetuate the species. The burr which incloses the seed and fastens it to the fur of an animal or the feathers of a bird, and the thistle down which enables the seed to be borne to distant places by the wind are marvelous evidences of design and are essential to the propagation of the species. It is so in the Bible. It was essential that the truth of revelation should be put in such form that is could most effectively find lodgement in the minds of all classes of men. It must be made interesting; and so it is. The Bible is the most interesting book in the world, and interesting equally to children and adults, to civilized and uncivilized people. In the history of the Jewish nation all phases of human nature are displayed in such compact form that there is not much to be learned about it from all the voluminous history of modern times. The condensed biographies of Noah, Abraham, Jacob, Joseph, Samson, Daniel, Jonah, and many others absorb the interest of all and give wings to truths which would fall unnoticed without them.

No, instead of criticising these seemingly unnecessary portions of Scripture we should be thankful that God has condescended to our low estate and revealed himself in ways that are interesting and effective to all classes of mankind in every stage of their development. It may seem to some a trifling matter that Paul should ask Timothy to bring with him the cloak that he had left at Troas with Carpus, and the books, especially the parchments. Such objectors forget how largely life is made up of small things, and how much our comfort depends upon attention to them. A revelation of God that did not come in human costume, and that was not penetrated with the spirit of human sympathy, would be ill adapted to its purpose, and would be like a Savior who should have come neither eating nor drinking, and subject to no ordinary temptations. So it becomes us to beware of regarding any portion of the Bible as useless or an unworthy portion of divine revelation. Tho this portion or that portion may not be adapted to the wants of today or even of the present generation, it may be in store to meet the wants of tomorrow or the generations following. What God hath joined together it is not wise for us to put asunder.

* * *

WE are told by German "scholars," who have dominated the scholarship and the thinking of Americans, that the passage which Philip expounded to the man from Ethiopia has no reference to Jesus, but to a "servant of Jehovah," none other than the Jewish nation; that he who is "despised and rejected of men, a man of sorrows and acquainted with grief," from whom men hide their faces, despising him and receiving him not; he who "has borne our griefs and carried our sorrows," who was "wounded for our transgressions and bruised for our iniquities," upon whom "the chastisement of our peace" was laid, and by whose stripes we are healed, can not have been our Jesus; but a nation. And men, in America, today, hold up their faces and tell us that there is no such thing as vicarious suffering, because (in their opinion) it is unjust and can not have originated with a just God. They even tell us that there is no such thing as forgiveness of sin; that every one must bear his own burden, and pay the penalty of his sin in his own person, his own name. The Frenchmen Voltaire and Rosseau; the Englishmen Hume and Chesterfield, and the American Thomas Paine, taught it to a generation which absorbed it so far that, in the early part of the nineteenth century, there seemed reason to fear that evangelical Christianity was doomed to perish from the earth, as many in our own country hoped it would.—*Journal and Messenger.*

Current Religious Thought

What place has Prophecy in the Bible?

HOW many readers of the Bible realize that, in spite of its 66 separate books, this Book as a whole is *a perfectly organized body of revelation?*

Moreover, while numberless isolated fragments of Scripture each embody in miniature—like drops of water mirroring severally the whole expanse of the sky—the entire compass of divine revelation, yet the Bible, taken as a whole, is free from all fault of undue copiousness, of redundancy or tedious repetition, as well as of perplexing divergencies, tantalizing obscurities, or doubtful meanings.

Therefore, the *entire* word of inspiration is necessary to a full-rounded, well-balanced understanding of God's revelation.

And it is not by chance, but by wise superintendence of God's Spirit, that the books of the Bible are arranged in just the order they are. There is an orderly progress in the unfolding of the entire revelation, from Genesis on to the end, which needs to be unbrokenly followed, or the most earnest student will very likely fail ever to perceive and comprehend the scheme of revelation as a whole and in its proportionate parts.

Here doubtless lay the cause of the painful confusion and the hopeless ignorance of those two devoted disciples whom the risen Lord accosted on their way to Emmaus. For their enlightenment they needed just such an orderly expository trip thru the Old Testament as Jesus took with them. For, "beginning at Moses and all the prophets [which with the Jews included the historical books], he expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27).

It is then no mere accident that the book of Revelation, for instance, concludes the whole Bible; it is designedly and logically so. There is but one way of coming to the full study of Revelation; and that way is by an intelligent and thoro comprehension, first, of all the previous Scriptures. This would eliminate the many divergent "interpretations" of that book now prevalent; because, if we all pursued the method just presented, we would all open the book of Revelation from a common point of view—a point of view projected, not by private opinion or the opinion of "authorities," but by the self-evident unfolding of the Bible itself as a whole.

It is, then, well worth our while to look into the wondrous volume of God's Word far enough to pick up the mystic thread which binds it all together in one divine unfolding.

The first chapter of Genesis leaves us with man created, male and female, in divine image and likeness for happy residence and noble dominion over all the earth. The physical and social order arranged by God for such a career is laid out before us in chapter two, as well as the order of man's accountability to his Maker. But in the third chapter the manner of man's fall from his created state and mission is narrated.

And right here narrative begins to incorporate prediction. In Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel," God discloses His plan of saving man from his fallen state and position thru a Savior and Redeemer human-born.

From this point the narrative proceeds on a pretty closely genealogical method of advance, and under rigid restriction, hastening straight forward down a "sacred line" to that Coming time.

Rapidly the successive generations pass in procession until a name is reached in Genesis 11:26 which holds the leading personal position in all further Biblical history. It is the name of Abram. To this man God promised (12:1-3) that his posterity should constitute the branch of mankind thru which all families of the race should be blessed; that is, that that Coming One of Genesis 3:15 should appear out of the stock of Abram and as immediate head thereof.

Looking further along in the narrative, we find that the book of Genesis—covering over 23 centuries according to the Hebrew text, or 37 centuries according to the earlier Septuagint text—closes

when that particular portion of Abram's posterity to which the covenant appertained—running thru Isaac and Jacob—had grown to a great family of twelve branches.

Every Bible student will at once recognize that the rest of the Old Testament, excepting Job, directly concerns this particular Hebrew race; and that, at every stage of progress, the narrative is marked by this peculiarity, that the eye is repeatedly lifted up from a present historical situation to the final issue predicted in Genesis 12:3, "And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all families of the earth be blessed." And all the way thru it is made plain that the hope of Israel lies in the Coming One who, in Genesis 3:15, is promised as the world's Redeemer and Savior; in other words, that race-wide blessing is made dependent upon the fulfilment first of the blessing which was promised to Abram's posterity thru that Coming One

We all know, further, that the four Gospels of the New Testament consist of a brief account of the actual appearing and ministry of this promised One. The one great question on the mind of Jewry in His day was, "Is this Jesus of Nazareth the Son of God, the promised King of Israel?" And prophecy in the Gospels is simply the announcement that the rejected Jesus will some day return to Jerusalem as the King of Israel in all heavenly authority, power and glory.

Finally, the remainder of the New Testament crowns its teaching and preaching, of this departed Jesus, as the world's living Savior, with the continual reiteration of that "blessed hope" of the "glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:11-14). The concluding words of the last book and of the last page of the New Testament are, "Surely, I come quickly. Even so, come, Lord Jesus!"

Therefore an intelligent reading of the Bible in its order and in its entirety soon discovers that the line of progress in the construction of the body of revelation is not that of a system of doctrine, nor of a philosophy of morals, nor of an exhibit of spiritual experience. In due time—after mature acquaintance with the Bible in its entirety—such systems may be constructed by human hands. Yet even then such systems remain only human constructions, indirectly Biblical, and lacking the final authority of revelation. And so far have writers of systematic theology, of systems of ethics, and of exhibits of spiritual experience, fallen short of doing their work after the method just outlined, that, instead of an essential unity of faith, experience and practise among Christians, which should be our happy condition, we are left to witness the sad spectacle of confusion and division, of ever-multiplying isms and sects.

But the natural and orderly reading of the Bible as it is placed in our hands soon discovers that prophecy constitutes the leading-string of progress, the constructive factor thruout the whole Bible. By prophecy is meant divine prediction, the unveiling of the future.

And this peculiarity marks the rise and progress of prophecy in the Bible, that it is not mere blank, irrelative prediction—a kind of fantastic fortune-telling. Biblical material consists largely of historical record. And such is the relation of history to prophecy in the Bible that the Jews rightly classified them together. For the history furnished the logical occasion for the prophecy, because history—exhibiting the current conditions of fallen humanity—continually appealed for light upon its dark and inscrutable mystery. Prophecy is the revelation, out of foreknowledge exclusively divine, of the distant future issue of past and present interests and occurrences.

At once upon man's fall God began to foreshow the recovery of the fallen, the victory of the vanquished over the oppressor. God only could foreknow this, because God's grace alone could devise it. God's authority alone could ordain it, and God's power (in His Son) alone could execute it. So, from Genesis 3:15 to the close of Revelation, the connecting, integrating element of Scripture as a whole is this one hope-giving, faith-centering perspective.

This does not deny the Christo-centric organization of all revelation; it constitutes it. This is clearly attested by Christ Himself in Luke 24:44: "And He said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses [the Pentateuch], and in the prophets [the historical and prophetical books], and in

the psalms [the poetical books], concerning me."

Note that Jesus hereby linked all His own teaching to the Old Testament Scriptures. Then note that He viewed those Scriptures as unitedly relating to Himself. Further note that He viewed those Scriptures in a predictive character—"must be fulfilled." And finally note that He comprehended in one progressive construction the whole body of the Old Testament writings.

Neither does the recognition of prophecy as the integrating factor of the whole Biblical organism deny the right of preeminence to the Gospel; it establishes that right. For, what is the Gospel but the glad tidings of what has already been fulfilled of God's promises concerning that Coming One, and of what yet remains to be fulfilled just as surely in Him?

Paul identified Gospel with prophecy when, standing before Agrippa, he declared: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews" (Acts 26:7). And he goes on to declare that that hope had been fulfilled in measure in the crucifixion and resurrection of Jesus as the promised One.

Still more forcefully did Paul identify prophecy with Gospel in declaring that as an apostle he was "separated unto the gospel of God, which he had promised before by His prophets in the Holy Scriptures" (Rom. 1:1, 2). He also states most strikingly, in Galatians 3:8, that "the Scripture, foreseeing that God would justify the heathen [Gentiles] thru faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

Some make a distinction of Gospels, according to different descriptions; as, the "gospel of grace" (Acts 20:24), the "gospel of the kingdom" (Matt. 24:14), and "the everlasting gospel" (Rev. 14:6). But these are only different characteristics or aspects of one and the same Gospel—the only Gospel (Gal. 1:6-9).

Evidently we must widen our conception of the Gospel, so as to embrace all its aspects. We must recognize that the Gospel dates from eternity (1 Pet. 1:20); that the Gospel was on hand to catch man as soon as he fell (Gen. 3:15); that the Gospel constituted ample means of salvation in all the olden time, whether under the law or without the law (Rom. 10:12); that the Gospel is the message of salvation for every creature of each generation from Calvary to this day and till the resurrection of saints (Mark 16:15); that the Gospel will mightily prevail amidst the darkness of the tribulation (Rev. 7:9, 14); that the Gospel will bring to us believers the vast remainder of our salvation in the glorifying of our bodies in the likeness of the glorified Son of man (1 Pet. 1:5); that ultimately the Gospel will crown all redeemed and saved creation with the same glory and immortality (Rom. 8:21).

Much is lacking in personal appreciation, as well as in the preaching and teaching, of the Gospel, if it is not identified with the full scope of divine promise as that is unfolded thru the whole vast range of Biblical prophecy.—*S. S. Times.*

* * *

Our Wealth

Christianity is the wealthiest religion in the world. All the possessions of the only God of the universe belong to the Christian. "All things are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23). And God pledges himself to supply every need of ours according to his riches in glory in Christ Jesus (Phil. 4:19). But so many Christians live in unmet need and in actual poverty at many points. The elder son in the Gospel narrative, who complained because his father had made a feast for the returned prodigal, might, as Dr. Schofield has said, have had a fatted calf every day of his life if he'd only taken it! "Son," said his father, "all that is mine is thine." Are we using the wealth that our Father has already given us?—*S. S. Times.*

* * *

A Great Light

A converted Indian chief was exceedingly fervent in his prayers and praises during worship, and very generous in his kindness and gifts to the missionary and his work. The missionary asked the Indian why he was so jubilant in his devotions and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness!"

AMERICANIZING AMERICA

AS a nation, we have been too inattentive to many matters of vital importance; too easy-going in reference to the cultivation of patriotism for one thing. We have gone on in our business and pleasure, and have been so elated over our growth and success that we have forgotten to inquire into the condition of millions of immigrants who have recently come into our country.

The fact is, as it has been stated, that over three millions of people have been living in our country who have not been citizens, and who have been making no arrangements to be citizens, and no one has been investigating or paying any attention to the conditions. Many of these had instructions from their own country, to which they still hold allegiance, not to become citizens here, or, if they did so formally, to remember that they were still German citizens and would be regarded as such by Germany. They were told that a mere form of naturalization here was to be regarded as a "camouflage" or a "scrap of paper," their real citizenship and allegiance being for Germany.

More than this, millions of people in this country do not read or speak the English language, but German or some other foreign tongue. They depend on the foreign-language paper for their news and their political influences, and many of these papers have been full of influences disloyal to the United States and loyal to Germany. Many churches have had German services, in some of which there has been instruction tending to the spread of disloyalty. German has been taught largely in the public schools; German clubs and theaters and schools have been at work, segregating the Germans as far as possible from the rest of the nation. A German Alliance has been banding these people together; German banks have flourished; German stores have done business; German capital has been invested in this country by the hundreds of millions for the benefit of the German country; German breweries and saloons and beer gardens have done their work to cause decay and death in the morals of the people; German philosophy and theology and infidelity and higher criticism have fought the truth of God from some of our universities and theological seminaries as their intrenchments; the German Sunday has tried to destroy the Sabbath of the Bible; German spies have hid themselves in every city and village of our United States, and incendiaries have been drilled in the art of murdering and destroying in the rear; the reeking, sneaking, thieving, murdering gang being ready to deliver up this country to Germany at such a time as war might be declared and active at the front. And we have been blind and unsuspicious, and have been permitting hundreds of thousands of men to vote who have not been citizens, turning many an election against sobriety and good morals.

This is being ended. Loyal Americans, of German extraction, are declaring their absolute loyalty. They are taking the name German from churches and banks and stores and streets. The teaching of German is being cut out of schools. There should be no German newspapers or preaching or speaking. None are more insistent on this point than the loyal citizens from other lands who would remove all suspicion from themselves, their families and their institutions.

We realize that we have been making a great and an almost fatal mistake. We must correct it and never fall into it again. The people who come to us from other lands must learn what is involved in citizenship, and must be constrained to become strict and loyal citizens, or leave our shores. There must be watchguarding so that spies, political intriguers and German investors shall be kept where they belong.

The people who come here to live must learn our language, and must use it for all the purposes of life, so that they shall be open and aboveboard in all they say and do. They must be citizens of this country and of this country alone. They must learn that there is no room for divided allegiance, or for any double standards.

We know now that we were not prepared for war. But we were not prepared for anything as we should have been. We were not prepared for dealing with immigrants and making them feel the serious importance involved in settling in America. We are not now prepared for peace much better than we were prepared for war.

We have been innocent and unsuspecting. We have been exploited, and we

have been attacked, and we came near to being destroyed. But our eyes have been opened in time. We will come thru the war victoriously, and we shall achieve a lasting and creditable peace. We are facing the future thoughtfully. Under God's grace and guidance we shall cast off the snares and the infidelities and the immoralities. We shall understand the vast dignity and mighty issues involved in American citizenship, and we shall demand that those who come here shall come with undivided allegiance and with single aim and purpose.—*Herald and Presbyter.*

* * *

1660—1918

IT is a quaint book and takes us away back to the seventeenth century. It is "The Nonsuch Professor" and was "printed for Thomas Parkhurst, to be sold at his shop at the Three Crowns, over against the great Conduit of Cheapside, 1660."

As Dr. T. L. Cuyler said, "This is a wonderful book." Its author is hardly known—"The Rev. William Secker, minister of All-Hallows Church, Londonwall." The full title is "The Nonsuch Professor. In His Meridian Splendor, or The Singular Actions of Sanctified Christians."

Republished nearly a score of years ago, how many have even heard of it? Just note the outline: "Why a Christian should do more than others; What the Christian does more than others; and Application for the erection of singular principles." Then, as capsheaf, "Directions to those who wish to do more than others."

One can not read this unique author without feeling the depth of his heart experiences and assenting to his wise deductions as reasonable and practical. His aphorisms take us back to Solomon. He is a peculiar master in the art of putting things and of making vivid the truth by contrast, as he puts doctrine into working clothes of homespun yet noble quality.

One effect of the book is to impress the reader with a very humble opinion of himself, a good tonic for the average American, doubtless. Then the book is uplifting. Weighty truths, compressed like oaks in acorns, or ammunition in shells, or predigested ailment in capsules or cans, make the mind and heart conscious that truth is as wide as space and high as heaven. So much of it is there that your wheelbarrow needs to become a motor truck, and the truck a trainload, if you are to carry away and put into individual practice the "sweet reasonableness" of the Word of Life. So it must needs become a near-by handbook for daily reference and stimulus.

May we glance at a few samples of these goods? Has this anything to do with the Kaiser? "When once a man becomes a God to himself, he then becomes a devil to others." This for the Hun: "If Dives be tormented because he refused to impart his own, what shall their torment be who avidiously take that which is another's?" This on international law: "Self-seeking has been so long pulling the ropes that it has rung the passing bell of many nations." On brutality: "Better fruit can not grow upon the tree of cruelty than wantonness and oppression. God will compel them to drink the dregs of that cup which they have so unjustly mingled for others."

Good for today: "Anger should not be a burning coal from Satan's furnace; but a blazing coal from God's altar." "He who would be angry and not sin, must be angry at nothing but sin." For all men: "He shall have hell as a debt, who will not take heaven as a gift." "The law of God will not take ninety-nine for an hundred." For the Church: "The sword of Joshua must go with the prayers of Moses, and the prayers of Moses accompany the sword of Joshua." "In heaven there is service alone, without any sin; in hell there is sin alone, without service." There is a way to keep a man out of hell, but no way to get a man out of hell." In general: "They have set kingdoms on fire, that they might roast their own venison at the flames." "Ambition is so great a planet that it must have a whole orb to itself, and is impatient of a consort." "A false God would be most acceptable to a false heart." "You teach a cur while he is a whelp, and break a horse while he is a colt." "Men care not what they do, when they believe that God sees not what is done." "This is the day of God's longsuffering, but the judgment day will be the day of the sinner's longsuffering." "God has made one Son in the image of us all, that He might make all His sons in the image of

that one." The readiest way to know whether you are in Christ is to know whether Christ be in you."

These extracts are no attempt at analysis, but as the bee dips into the flower.

A space of more than 250 years, the quarter of a millennium, separates those old English days of Minister Secker from our rapid times of America, no longer in short clothes but in man's uniform; but the universal Gospel for all the centuries, East and West, brings us a wisdom more than human, and remains the panacea for all the needs of this world period and all the ills of a battling, starving and suffering humanity. So this of 1660 is good for 1918; because its waters are from the wells of salvation in Christ.—*Journal and Messenger.*

* * *

IMPORTED LEARNING

WE have come to the point where we favor a high protective tariff against much of what has been alleged to be learning, imported from lands beyond the sea. We note the fact that Dr. George Adam Smith, of Aberdeen University, Scotland, well known in this country and representative of the new and liberal learning on Old Testament subjects, is advocating among us a closer cooperation between the big centers of learning in this country and those of Great Britain. We are to have an interchange of professors and a trading of various sorts of learning. Some time ago it was an interchange with the big and much vaunted German universities. The Kaiser was very happy over the new arrangement, while his felicity was shared by many Americans, both parties seeming to feel assured that the millennium of human wisdom was about to dawn!

We are going to have the temerity to say that, as it looks to us, from our own American window of observation, we have had about enough of this. This disposition to import learning from beyond the seas has brought to our shores and transmitted thru many of our schools a vast amount of mere pedantry and, in the sphere of theology at least, a much larger amount of harmful and hypothetical stuff that has done harm to real Christian learning and the energies of organized Christianity.

Recently one of our denominational editors, who is wise enough to discriminate between that which is true and good and that which is harmful and vicious in theological ware brought to this country, especially from Germany, cried out, "Great is Diana of the Germans," with his eye resting upon those in many places in this country, who have imbibed too freely of the philosophy and theology of German rationalists. This Editor says:

> "They welcomed the Germanism of philosophy and theology borne across the ocean; they caught it up in their schools and seminaries; they preached it from their pulpits or had German propagandists preach and teach it for them; they saturated their Sunday School literature with it; they went over to German universities to become inoculated with the germ and came back to inoculate others on this side; they have been crying out to one another for years, and even to us Lutherans, 'Great is Diana of the Germans!' while the Lutheran Church has stood like a wall against this avalanche of rationalism, materialism, and eventual infidelity and godlessness. These are the destructive forces that are worse than war or bloodshed, yes, that must lead to war and bloodshed and to every other stench that issues from the mouth of hell."

We Lutherans rest in a feeling of gratifying guiltlessness on this line. Whatever else we may have done or left undone we have not been worshipping at the feet of the German Diana and been importing destructive radicalism from that or any other land.

There are others who have had a monopoly of doing both, and it is to us somewhat amusing to note the outcry against German theology on the part of those who have been doing the most, in some instances, to get some of the worst features of the Teutonic university theological wisdom acclimated in this country.

They have been glad in days past to sit humbly at the feet of the Rabbis of that land and then later to revamp in a somewhat peptonized form, adapted to American capacity in the sphere of theological digestion, much of what they thought was real learning obtained in the big schools at Berlin, Heidelberg and elsewhere.

We would have thought that the war would have ended this disposition to run after the German Rabbis. But not so. In a recent book entitled "Evolution in Christian Doctrine," and written by an Oxford University Professor, we find the author assigning the high seats to

the Germans just as before the great conflict, which has so estranged his people from Germany, had begun. The entire book of this author, we may say, strikes us as an importation into English church teaching of the worst features of German university rationalistic method and content.

We think it is about time to lay an embargo, good and strong, on such importations of bogus learning, and, if we must have it at all, we prefer that it shall come direct and not diluted or revamped by way of Oxford, Cambridge or Aberdeen. We believe in a little self-assertive Americanism along this line and a cessation of following after others.—*Lutheran Church Work and Observer.*

* * *

CARING FOR DOCTRINE

SOMEBODY is every now and then heard to say, "I do not care for doctrine!" Having said that, the individual so delivering himself of dogmatism imagines that doctrine should not be cared for. It is true that we ought to define what is meant by "doctrine." "Doctrine" is simply "teaching," and properly used, the term applies to distinctively Biblical teaching. One may not care for metaphysics or speculative subtleties, even for theological subtleties but that does not justify an indifference to the great doctrines of the Bible.

There are basic ideas in religion as in science, or in politics and government, and with these every man should acquaint himself. Ignorance of the law does not excuse any man, nor does ignorance of Biblical teaching. With the structural elements of the Christian religion we have all of us to do. Of course, if when a man makes the remark above quoted he really means, "I have not the brains to understand doctrine," let him be quiet and dumb, for in that case he has not the brains to speak upon any subject.

These scoffs at doctrine actually proceed from two classes of individuals—those who, being proud of heart and skeptically inclined, positively attack the teachings of Scripture—particularly its redemptive features—and those who, being cold in feeling and unspiritual in mood, are indifferent to any religious instruction. The overstressing of the material side of life, helped on by, while it itself helps on, the rage for invention and the multiplication of utilities—just how many of them destructive tools—is luring multitudes to worship that false god called "Practicality." As if anything on earth were more practical than to learn the straight and safe way to heaven!

We do not, of course, expect the average believer to be a scientific theologian; but "facts are facts," and while the general public may not be expected to exercise its wits over such niceties as the debate between determinism and freedom, or the order of the decrees, there is no one, not even a child, who ought not know, and who cannot understand in a measure, what is meant by the Biblical message concerning the deity of Christ, the need of the new birth, the work of the Holy Spirit, and the hope of conscious, individual immortality. If these things be facts, taught by a well-attested revelation of God given in the person and life of Jesus Christ, and mediated by the records of Holy Writ, any man who neglects them does so at his peril.

It may be that some have gone to heaven not knowing much theology, in the theoretic sense; but we may be sure that none ever reach there who do not essentially take God's way thither, past the cross of His Son, Jesus Christ. It may be that a man can be a Christian without having a systematic view of Scriptural truth, but he cannot be a great Christian in any such way, any more than a Kepler could become a great astronomer while scouting the differential calculus, a Faraday be a great physicist while dispensing with all laboratory apparatus, or a Curie be a great chemist while ignoring all formulæ. In every normal life the intellectual blends everywhere with the feeling tone and the volitional act, and the way to heaven is a path of the mind as well as a practise of the heart or hand. If we would regard and conserve the best interest of ourselves and others, we must care for doctrine.—*Zion's Herald.*

* * *

Estimate of Childhood

Good old Dr. Tyng said at one time: "In my church I haven't hesitated for years when the choice came between one child and two old men to take the child," and the life and prosperity of that church under Dr. Tyng as its pastor showed the wisdom of this Christlike way of estimating childhood.—*Wilbur Crafts, D.D.*

LINCOLN'S THREE BOOKS

The Bible is literary, poetical, historical and educational. Abraham Lincoln had only three books in his early manhood: The Bible, Aesop's Fables, and Weem's History of the United States. The Bible was the great Book that gave our martyred President his simple, tender, beautiful literary style, both for speaking and writing. The Fables gave him his story illustrations, while the History made him familiar with the great characters and events of the nation. Leave the Bible out of his life and he might have been a moral wreck; at least, there would have been no Abraham Lincoln as the world sees him today.

Young man, the dust on your Bible may be the cause of your downfall—your failure in this life, as well as in the life to come. If you are not a lover of the Divine counsel, you will gradually drop out of the Sunday school, the church, the worship and service of the living God. You will become a stranger and foreigner when you should be a fellow citizen of the New Jerusalem on earth and of the capital city of the Celestials in the heavenly world. When you see this red light warning, heed it; step off the track leading to ruin into the way of holiness, happiness and usefulness forever.—*The Christian World.*

* * *

FREEDOMS' NEW YEAR

By E. Van Riper

Happy New Year all ye peoples—
Let the glad news from your steeples
Wing across the moor and fen,
Mountain, valley, back again—
Down the hillside, up the slope
Wing this New Year's brightest hope.

Happy New Year—let the ages
Read upon your burning pages
How the fires of freedom burned
In the hearts of those who yearned
For its warmth, its glow, its glee—
Penned in blood—"We now are free."

Happy New Year all ye nations—
Offer now your best oblations
To the God who gives you peace,
Whose right arm has brought release
From the tyrant's cruel scorn,
Ushered in your freedom's morn.
Happy New Year! Happy New Year!

* * *

"Pop," inquired little Clarence Lilywhite, "what am a millennium?" "Sho," said his parent, "doan yo' know what a millennium am, chile?" "Its jes about de same as a centennial, only it's got mo' legs."

A Much Used Bible

When we turn to the Supreme Court, instead of many Bibles we find but one small volume, now celebrated as the Justices' Bible, used continuously during the one hundred and sixteen years since 1800 for installation of oaths of all the justices and the pledging of allegiance of all the attorneys who have practiced before that court. No wonder that on an average for about every decade of this period a new or extra outside cover of black leather has been required to keep the red morocco binding of the little Book in such freshness as it still possesses. This Bible is five and a half inches long and three and a half inches wide, and tradition says that it formed one of twenty thousand which Congress imported in the early days of the Republic to relieve the Scriptural dearth of the country. The title-page shows that it was printed at Oxford in 1799. This Bible has always been in the care of the clerk of the Supreme Court.—*Christian Herald.*

* * *

That the present war, in the plan of God, means the religious renaissance of Europe is already presaged by the readiness with which Belgium is receiving the ministrations of Protestants, whether of England or America. It is highly significant that while at the beginning of the war there were only one thousand Protestants in the kingdom, and only a thousand Protestant soldiers, there are now over twelve thousand soldiers members of a "Scripture League," every man joining which must openly avow himself a Protestant Christian. It is said that there are "five hundred Gospel distributers and soul winners at the Belgian front, each man burning with holy enthusiasm and longing for the day when he can proclaim the Gospel to those at home." At the beginning of the war, Belgium was probably the most unanimously and persistently Roman Catholic country of Europe. In no country was more superstitious reverence for statues, pictures, crucifixes, unchastened priestcraft than in Belgium. It is significant that the war began there, and that its churches and sacred shrines have suffered most, to say nothing of the sufferings of the people, devotees of Romanism. Belgium can never again be the same, religiously, that it was before the war.—*Journal and Messenger.*

UNTOLD RICHES OF THE WORD

BY G. W. TUTTLE

THE Scriptures are the only inexhaustible riches. The deeper the shaft, the richer the gold. True, those who expect nothing may find nothing; but the hungry, longing soul—the soul that says, "My expectation is from Him," will find food for his soul, sufficiency for his needs, and anchorage for his faith. He will find comfort for the present, and assurance for the future.

The seeking soul is never turned away empty from the Word of our God. Here is the witness and proof that God is in the Bible. Does He not walk in it and talk in it as surely as He walked in the Garden when He talked with Adam and Eve? Do we not hear His voice as we turn the sacred pages? Does He not rebuke us for our transgressions, comfort us with His mercy, quicken us for service and warm us with His love? Here God beckons to our souls, and says: "Come! here is joy instead of sorrow, happiness instead of idle pleasure, usefulness instead of uselessness, hope in place of despair."

When the Psalmist said, "Thy Word have I hid in mine heart, that I might not sin against Thee," it was evident that he had learned two great lessons; one that prevention is better than cure, the other that the Word of God becomes effectual only as we hide its precepts in our hearts. Rich are all those who not only read, but who lay up in the great storehouse of the heart the wonderful riches of the Word. The need comes suddenly, unexpectedly! Memory responds! Ah! here are the very words that are needed—of comfort, strength, assurance and blessing.

Pity those who say the Bible is dull and uninteresting. Let us ask such people: "Did you ever get acquainted? How well do you know your Bible? Has the Bible had a fair chance with your life?"

We need open eyes and open hearts when we read the Word of God. Wonderful truths illumine its pages; wonderful biographies are there of men with like passions as ourselves; wonderful, fruitful lives of men who were as common as ourselves until God came into their lives and made them uncommon. And there is one lesson written large in the Word, *the life that is hid with God is never common.*

There is no other book like the Bible; there are no other words like the words of Scripture. Here is strength for every emergency, supply for every need, comfort for every sorrow; here is the most appealing poetry, the richest imagery, the most lofty sentiments of adoration and praise, that have ever been given to the world. It is as tho Heaven breathed upon and pulsed thru the language of men as the Word was written.

We may leave the Word that pulses with heavenly life neglected, untouched and dust-covered if we will. There is no compulsion with God. Over many a life might have been written this inscription: "He fed his body, but he starved his soul." God has no gold for men who insist upon dross.

Come, and look into God's Word. Will not even the angels hasten to open the windows that the vision may be clear, unfettered? Will not the Father Himself smile upon us, and reveal Himself to us in its pages? Will not life be brighter, and broader, and more useful? Shall we not say with the Psalmist: "Oh, how love I Thy law! It is my meditation all the day."—*American Messenger.*

* * *

TO BUILD LIBERTY CHURCHES

The Joint Committee on War Production Communitiee of the Federal Council of Churches recommended the immediate assignment of 31 whole-time community organizers, 11 of whom were women, 6 whole-time pastors and 3 women assistants. Also the erection of a Liberty Church, representing all the Protestant bodies, at Nitro, W. Va., and reported that it is probable that there will be need of several like churches in other ordnance reservations. In all but one or two of these reservations it will be possible to erect but one Church for the Protestant denominations. It was the judgment of the committee that three churches should have strong staffs. At Nitro it was recommended that there should be a chief pastor, a director of religious education and at least one visitor, and that one of these should be a capable musician. The recommendations of the committee provide that each Church shall be underwritten by one of the home boards, but that the direction of the work shall be left with the Joint Committee, representing all the boards.

The denominational affiliations of members are to be kept separately on the rolls of membership, and provision will be made for special denominational services when desired, and for receiving people into denominational fellowship according to the customs of the various churches. The government is prepared to build the churches in the ordnance reservations, but the conference took unanimous action that the churches should request the government to be allowed to pay for their own buildings. The Joint Committee was also agreed upon the importance of organizing churches in these industrial centers for seven-day service, and of setting up work to meet the needs and point of view of working people.

* * *

THE PITY OF HIGHER CRITICISM

BY CHARLES ROADS, D.D.

No one can come close to the devotees of the dreary school of that Bible study which follows the German critics without growing a sincere pity for them. I meet them in Chautauqua in the persons of three or four of its most distinguished leaders, men and women, Methodists, Baptists, and others. They are pursuing Bible studies with admirable earnestness, evidently libraries of books on it rather than the Bible itself, but doing all seriously, faithfully, untiringly. Personally I have delightful relations with many of them, and I am interested especially when, after some particularly hard place in their dreary work of belittling inspiration, the prophecies, and the Christ, their deeper impulses of the soul assert themselves and they give us the spiritual interpretation. So we have at times with evident sincerity and force from these very men really wonderful presentations of Christ and the Gospel!

What a curious and illogical phenomenon it then becomes! Utterly breaking away from all their theory and contradicting their fundamental teachings in general. Yet to a student of psychological revealings how deeply significant that these men's hearts are nearer right than their heads. Such were the hearts of the Unitarians, Channing, Peabody and Martineau, nearer to Christ than they permitted their illogical and perverted intellects to be.

Think of it and pity the Higher Critics of America and England! They teach from a Bible which to them has unreality, pretended but false authorship; unbelievable miracles, prophecy, and direct revelation of God; and a Christ limited and ignorant in comparison with the learned German critic! They teach this emptied Bible while professing to be Christians; they preach this belittled Christ as His devoted followers. I watch them as now and then they break away to an expression of passionate love for Christ, and to the relief of the old vision of Him. Then once more back to Germany instead of to Horeb, or Calvary, or Gethsemane!

We see how the bondage and autocratic ban of "scholarship" holds them. To say that Christ wrought miracles, was born of the Virgin, rose in His body from the dead, that John's Gospel was written by John, the beloved Apostle, and so on would be to them a reversion from "modern scholarship." To repeat, parrot-like, all that beer guzzlers of Germany have evolved out of imaginary grammatical minutae, with not an original grain of wheat in all the airy chaff, is to them, scholarship. And they are slaves to their temporary reputation given by the German bund, and echoed in America.

Pity them because they try to be Christians on an infidel basis. Their German masters are materialists or infidels, and some of them atheists, logically consistent, gleefully going to the end of their reasoning. They hold such Bible theories, and with them glorify Kaiserism, frightfulness, beerguzzling, might not right! But how pitiful the American copyists of the tree who does not like its bitter and deadly fruit.—*Eastern Methodist.*

* * *

The Psalms

"The Psalms are the voices of the church."—*Ambrose.*

"They are the epitome of the whole Scripture."—*Augustine.*

"They are a little book for all saints."—*Luther.*

"They are the anatomy of all parts of the soul."—*Calvin.*

"They are the choice and flower of all things profitable in other books."—*Hooker.*

"The Psalms foretell what I, what any, shall do and suffer and say."—*Donne.*

"A hymn book for all time."—*Herder.*

"They are the thousand-voiced heart of the church."—*Watts.*

The Sanctuary

Eleventh Hour Men

BY DAVID JAMES BURRELL, D.D., LL.D.

And when they saw that their father loved Joseph more than his brethren, they hated him.—Gen. 37:4.

ONE of the earmarks of the sacred Book is its candor. It contains the biographies, in brief or in extenso, of some hundreds of men and women; and it tells the truth, however unpleasant, about them all. If you are looking for a super-man or a woman without spot or blemish you'll have to look somewhere else; for these Bible folk are "all John Thompson's bairns." One among them there is, indeed, who "brings the bottom of His life up to the top of His light;" whose judge, in imposing the death sentence upon Him, confesses, "I find no fault in Him at all," but he is universally conceded to have been something more than a man. All the rest are ring-streaked and speckled like you and me.

Take, for example, the twelve sons of Jacob, who were the Patriarchs, the conspicuous leaders of the ancient Church: and behold, there is not a blameless man among them. Or take the twelve Apostles, the pursuivants of the Christian Church: they are all represented as tarred with the same stick. How shall we account for this? Suppose a book were to be prepared containing the life and character of the twelve leaders of the Republican or Democratic party for purposes of propaganda in the next campaign: does any one imagine that it would paint their portraits in this way? No indeed; the writer would be to all their virtues wondrous kind and to their vices scrupulously blind. Why, then, should the writers of this particular Book be so plain spoken? Because they were under divine orders to tell the truth, the whole truth and nothing but the truth. They "wrote as they were moved by the Spirit of God."

It is an old story, that of Joseph and his brethren, and a fascinating one. How we loved it when we were boys and girls! It is the simple story of a sin: and as we read there are certain outstanding facts that cannot escape us.

The first is: "No sin abideth alone."

It all began with envy, "which withers at another's joy." The men watching their flocks in the field looked askance when their brother approached in his coat of many colors, the token of his father's partiality. Why should he be clothed like a gentleman while they wore sheepskins? But their envy ripened into hatred when he began to speak: "Last night I dreamed that we were binding sheaves in the field and lo, my sheaf arose and stood upright, and your sheaves stood round about and made obeisance unto it. And again I dreamed; and the sun and the moon and the eleven stars made obeisance unto me." Little wonder that their hatred turns red. "Come let us kill him," they are saying. Thus it is written, "Sin when it is finished bringeth forth death." All sin is in its very nature both homicidal and suicidal: it ruins the sinner and mortally wrongs his fellow men.

But these men did not actually take their brother's life. "Let us shed no blood," said Reuben, "but cast him into a pit." This, however, was a miserable subterfuge, since it merely doomed him to a more lingering death. Then up spake Judah, with an eye to the main chance, "What profit is there in this? Let us sell him to the slave dealers who draw nigh; they will carry him away to Egypt." No sooner said than done; yonder go the Midianites with Joseph in their hands, and the brethren ease their consciences with the thought that they have dealt rather mercifully with him. Nevertheless, they are guilty of constructive murder; since hatred is itself a breach of the commandment, Thou shalt not kill.

The next of the salient facts here revealed is: "Conscience makes cowards of us all."

The caravan of Midianites has vanished in the distance, but these men will not forget the face of their brother, the face that was turned to them in vain entreaty; it will haunt them in the watches of the night.

You, perhaps, did something years ago that troubled you then and still disturbs you. Over and over again you have said, "Let the dead past bury its dead;" but the

specters of the past do not dig graves for themselves. We may refuse to recollect, but remember we must, and the hateful things that were hid in a corner are only biding the time when they shall come forth into the light of day. And here is the suggestion of another of the outstanding truths, to wit, "Be sure your sin will find you out."

The next of the impressive truths brought out in this narrative is that "The Lord is a sure paymaster."

This is what Anne of Austria said to one who had refused to repair the wrong which he had inflicted upon her: "It may not be today or tomorrow or the day after, my lord Cardinal, but this I know, God is a sure paymaster." The same fact is vividly set forth by Aeschylus in one of his tragedies, where he represents the three Furies as daughters of the night, clad in sable and girt with purple, traveling on wool-shod feet, silently, tirelessly, inevitably, in vindication of the broken law.

The brethren of Joseph are now in prison, and conscience is fully aroused. They are saying to one another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us." At last their sin has found them out.

But here another truth emerges, and this of a more cheerful sort, "All's well that ends well."

The prisoners are summoned to the judgment hall. The Grand Vizier awaits them. Judah makes a pathetic appeal in behalf of his brethren and of their father who has lost one son and kept another at home, and whose gray hairs are now in danger of being "brought down in sorrow to the grave." The Grand Vizier can restrain himself no longer. "Come near to me, I pray you. I am Joseph, your brother! Be not grieved nor angry with yourselves." The past is forgiven. Old scores are wiped out. A little later a wagon train comes rumbling down the road, and old Jacob meets his lost boy. And we leave the brethren content, feeding their flocks in the Land of Goshen.

So runs the old story; but there is something deeper down for us. My friend, you have a Brother whom, perhaps, you too have grievously wronged. One who, being exalted in the glory of heaven, has stooped to redeem us. He was wounded for your transgressions and bruised for your iniquities and you—is it possible that you have even hid your face from Him? He speaks: "Come now, let us reason together; tho your sins be as scarlet they shall be white as snow, and tho they be red like crimson they shall be as wool." Do you know Him? The story of His pardoning grace is recorded in a Book which possibly lies dust-covered on your shelf. It was written for no other purpose but to reveal Him to you and me. And to know Him is to love Him. Saul of Tarsus was His enemy until, one memorable day, he caught a glimpse of His face and heard Him say, "I am Jesus!" and that was enough to change the whole tenor of his life. So it will be with you when once you become acquainted with this Brother of yours. However you may have wronged Him, He stands ready to forgive.

Only believe in His loving kindness and henceforth in faithful service prove your loyalty to Him. Then farewell the mislived past and welcome the hope of heaven! His word is yea and amen; "Him that cometh unto me I will in no-wise cast out."

* * *

THE POISE OF JESUS

BY THE REV. T. E. GOUWENS

IT is exceedingly difficult to remain calm and sane in such a time of feverish excitement as ours. When everything about us is in turmoil, it is hard to think clearly and to keep our actions free from passionate extravagance. When the ordinary habits and customs of life are broken up, it is very easy to fly to extremes in our conduct. And yet, the simple fact that it is hard to escape bewilderment does not constitute an excuse for yielding to it. On the contrary, the greater the confusion in the midst of which we live, the greater is the need for composure. No small measure of our misfortune is due to the fact that we so easily lose our balance. Even where the root of our trouble does not lie in our lack of equilibrium, our difficulties are almost invariably increased by our loss of self-control. There are few things which the world so much needs today as poise. And I know of no better way to acquire an even temper than to contemplate the

life and come under the dominance of the spirit of one who never showed a sign of vacillation. I want, therefore, to think with you for a few moments of the poise of Jesus.

There is, to my mind, no single passage in the Gospel which gives adequate expression to what we understand by the poise of the Master. There are certain critical times in which one aspect or another of this quality is particularly manifest, but the quality never ceases to be operative. It runs thru the whole of His life. Its influence is constantly felt. To get a true picture of the Master's composure, one needs as a background the whole Gospel story. He was always in perfect control of Himself and of every situation in which He found Himself.

In all ages there have been saints who have insisted that the heart of Christ's significance for the world was the immediacy of His fellowship with God. Yet the mystics cannot with justice lay exclusive claim to Him. Again, men have argued that whatever else the Gospel is, it is the most reasonable exposition of the character of the Eternal and of His dealings with men that has ever been conceived, and its principal appeal is to the intellect. But Jesus was not a rationalist. Christianity has always been noted for the great value it places on the individual soul, and for centuries its emphasis has been laid almost exclusively on saving individual men and women out of a doomed world. But the interest of Jesus was not limited to the salvation of a few single persons.

Modern scholars are finding in Jesus' teachings, and especially in His conception of the Kingdom of Heaven, a great social interest. But Jesus was not a Socialist. The conservative ritualists of His day looked to Him for sympathy with their allegiance to the religion of the past. But Jesus went on His way without regard for their ceremonies when these conflicted with His plain duty, and, where necessary, He trampled their restrictions under foot. Yet He was no radical. No one appreciated more heartily than He did the accomplishments of the past in the realm of religion, and He spoke the truth when He said, "I came not to destroy, but to fulfill." Again, there were those who desired the immediate adoption of extreme measures that the order of things in the world might at once be set right by the reign of the Messiah. But Jesus was no visionary. His ideal shone more brightly than that of any other, but He did not lend Himself to wild schemes. He saw the work that had to be done, and He knew what was involved in its performance. He saw at one glance the possibility of the future and the value of the past. The conservative and the progressive found their perfect proportions in Him. The most learned men of His day stood amazed at His wisdom. But Jesus was no scholar. The common people heard Him gladly. Yet there was nothing provincial in His talk. He felt at home among the most cultured, and outcasts felt at home with Him. From beginning to end of His career we receive one uniform impression. It is that of a calm which is always unruffled, a poise which is never disturbed.

There are three thing at least which help to reveal the secret of the Master's poise. His life was dedicated to the carrying out of one overmastering purpose. All things were subsidiary to the performance of the will of His Father in heaven. From the time of His boyhood until He was nailed to the cross He had no other thought than to work the works of Him who sent Him. In pursuing His duty He encountered the fiercest storms that ever beat upon a human life. But the tempest did not throw Him from His course by so much as a hair's breadth. His insight was remarkable and He never failed to distinguish clearly between the issues He confronted. He had chosen His path, and He knew how to walk in it. No small portion of the fickleness and irresolution so frequently seen in our lives arises from the fact that we have never consecrated ourselves to one all-dominating purpose. We have not made a fundamental decision which shall determine our direction. Momentary desires and considerations toss us to and fro and fill our lives with vacillation. But Jesus tested all things by the purpose to do the Father's will. Because He was conscious of the Father's approval, life's vicissitudes had no power to distract Him.

Again, the Master's poise sprang from His fidelity to certain fundamental principles of living. The merits of a particular course of action frequently perplex us because we have accepted no great

principle on which to base our judgment. But Jesus was never confused no matter how intricate the problem He confronted. Pharisees and Sadducees and Herodians came to Him again and again with questions, seeking to ensnare Him. But always the concrete situation was interpreted in the light of a great fundamental principle, as when, for example, He closed the discussion on the observance of the Sabbath by saying, "The Sabbath was made for man, and not man for the Sabbath." He judged of words and deeds by the motives which gave them birth. He estimated the sincerity of religious profession by the measure of justice, mercy and faith by which it was accompanied. Every occasion that arose was interpreted in the light of some great standard which the Father approved. His principles were established. He needed but to bring particular things into their presence to judge truly of their worth.

And once more the Master's poise came from His implicit trust in God. Much of our distraction is born of our fear that the world is slipping out of the hands of the Eternal, or that the Creator of the universe is not mindful of our lives. The heart that does not know a God who cares cannot be quiet. But to Jesus, a Father who feeds the birds of the heaven and clothes the lilies and the grass of the field will not leave His children without protection. Where others before and since have seen cruelty in nature's forces, Jesus saw in them only tokens of His Father's goodness. He felt perfectly safe among the things God had made and He taught men to feel so too, for He said: "It is not the will of your Father who is in heaven that one of these little ones should perish." Jesus knew that the world was in the hands of a Father who knows how to give good things to them that ask Him. At every step along His thorny, lonely way His soul was comforted by the assurance that His Father was with Him. Even the bitter experience on the cross closes with this fearless, triumphant note. "Father, into Thy hands I commend my spirit." He knew the peace that passeth understanding because of His unwavering assurance of the companionship of the Father and because of His calm confidence in His constant, unfailing care.

THE INEFFACEABLE RECORD

BY P. S. HENSON, D.D.

Pilate answered, What I have written I have written.—John 19: 22.

MEN often build wiser and speak wiser than they know. Pilate wrote wiser than he knew when he put the inscription above the cross, "Jesus of Nazareth, the King of the Jews," which he ordered to be written in Hebrew, Latin and Greek, the three great representative languages of the world. Altho Pilate was not aware of the fact, God meant it to be read by all the peoples of the world thruout all the ages. The Jews, smarting under the Roman yoke, and keenly feeling the indignity put upon them by such an inscription, begged Pilate to alter it, but he sullenly replied: "What I have written I have written." This was true in a deeper sense than Pilate knew. During Christ's trial Pilate had made for himself a record of ineffaceable infamy.

We, too, are making up a record irreversible, ineffaceable. We are writing upon the tablets of our own souls. The fossiliferous rocks that are uncovered today bear traces of rain-drops and footprints of birds made long ago, and destined to last to the end of time. More sensitive and susceptible still is the substance of the human soul, upon which every thought, feeling, volition, action makes an impression, and the sum of these impressions makes character. The solemn thing about these impressions is that they are ineradicable. What we have written once we have written forever. The impressions may have faded out in the long lapse of years, and yet little things—a name, a face, a strain of song—will bring up the buried past and make us live it over again. We never quite forget, and the severest torture of the damned will be that which comes from memory. When the soul shall be encompassed by a phantom army armed with lash of scorpions, scourging it thru all the regions of despair, then will memory reveal to it all that it has lost thru perversity and wasted opportunities.

We are writing, too, upon the tablets of other human souls. It may be on the tender susceptibility of a little child, and we do well to remember that every unkind act or bitter taunt or undeserved reproach cuts to the quick, and makes a wound which, tho it may heal over, will

leave an ugly scar that will be carried to the grave.

The like is true of the tender tracery of love. An old preacher long ago, in England, had among his hearers a fair-haired boy whom he tenderly loved, and for whose salvation he longed. The preacher went to heaven; the boy found a home far away in this Western world. One day, with his hands on the plow, that boy, now a man of sixty years, paused in the furrow, and as he paused there came to him the echo of the voice of that preacher to whom he had listened in early youth. Dropping the plow-handles he bowed his head in prayer. What the preacher of his youth had written he had written indelibly, and after long years of waiting the writing came to life.

And so let the patient, gentle mother, whose love seems lost upon her wayward boy, take heart and hope. She may go to the grave without seeing his conversion, but what she has written she has written, and in old age and on his death-bed that son shall remember it. And so we are writing on the tables of eternity as well.

Every man is an author, and the book he is writing is his autobiography—not written like a pious diary, in which he may record a feeling that he does not feel, but that shall truthfully reveal all the secrets of his life and all the depths of his heart. Authors commonly have a chance to revise what they write, and the dainty poem or the magnificent oration has been recast a hundred times. But of this life record there shall be no revision. What we have written we have written, and this record goes before us to the judgment. And this is the book that shall be opened, and out of this the dead shall be judged.

We come today to the close of another chapter of this book. We cannot revise it, but we may review it. In the review it would possibly appear that it resembles many a copy-book whose opening lines give evidence of painstaking, but whose later writing is sadly blurred. Let us humbly hope that some deeds of love have been recorded and some words of cheer for struggling souls set opposite our names.

Yet how little the record shows, we fear, of holy endeavor and heroic sacrifice. How much of ambition and envy, and how plainly discernible the trail of sin. Could we but blot them out with our tears, how freely the tears would flow. But not a sentence or a syllable can we efface, for what we have written we have written.

And yet there is a ray of hope and a voice of comfort for those who mourn over their miserable record. A poor wretch, burdened with a sense of sin, dreamed that the demon of darkness held up before him all the long, black catalogue of his crimes. The devil thought to drive him to despair, but while he log of his crimes. The devil thought who was like unto the Son of Man, and he looked and saw that His hands were pierced, and from those precious hands some drops of blood were trickling. The hands were laid upon the dreadful page, and with His blood He wiped it out. This is our consolation and our hope. And, again, there is another hope. It is the book of life, and in it are recorded all the names of God's saints. Let us humbly rejoice that our names are written in the Lamb's book of life, and that our record is on high.

* * *

THE PRICELESS PEARL

BY T. T. EATON, D.D.

One Pearl of Great Price.—Matt. 19: 46.

The preaching of Christ was in many respects different from the preaching of His apostles. Paul used argument, Christ authority; Christ appealed principally to the conscience, reason, common-sense and self-love. Self-love in its proper sphere is right and useful. He reasons with sinners as He would in a business transaction. Does it pay? Count the cost. Is this "pearl of great price" really worth its cost? Salvation is this "pearl."

I. This pearl cost a vast amount to procure it and to bring it into the market for the children of men. It lay in the very depths of the ocean of God's wrath against sin. Many divers had striven to sound its depths and bring forth this pearl. Men in every age had tried to obtain it. There was but one who could bring that pearl within the reach of the children of men, and that One, God's Son. It cost Him an anguish no finite mind can comprehend.

II. It is of great price, in that it is of inestimable value. He who has it would

not be willing to exchange it for all the gems worn by the monarchs of the world, or for all the gold earth bears in its bosom. It places its possessor among the nobility of the universe and gives him a place in the presence chamber of the King of kings.

III. It is of great price, because it loses none of its brightness and beauty by length of time or constancy of use. It grows clearer and brighter as the years pass thru which it is worn. And no thief can steal this gift of Immanuel won by His blood.

IV. Its great price is proved by the efforts the merchant made to secure it. He sold all that he had to buy that field This pearl is to be won only by earnest effort. No half-hearted seeking will win it. The violent alone take the kingdom of heaven and they take it by force.

V. This pearl costs heavily the one who procures it. The possessions of the world would not be an equivalent for it. It cannot be purchased, but the sinner must surrender many things before he receives it. He must surrender his avarice and give as the Lord has prospered him. He must give time—time to rest from worldly occupations, time to read God's word, to pray; time to do works of charity and mercy; time to lend a helping hand to push forward God's cause.

VI. This pearl costs the surrender of *all sins*. God makes no half-way bargains. Mammon and God cannot be served at the same time. A total surrender of all hope except in Jesus is a part of the cost of this pearl of great price.

The time is rapidly coming when this pearl will be withdrawn from the market. The insulted Spirit may withdraw it. Death will. Business common-sense ought to lead to the securing of this pearl now.

* * *

BREVITY OF TIME

Not till that last day, that day that closes our mortal existence, shall we fully understand the brevity of time. Yet time is our life; its passage is our death. The moment we begin to live, that moment we begin to die. We forget too often that the departure of time means the departure of our life. When the warm blood flows full and strong thru all the swelling veins, and full-robed joy animates body and mind; when in the series of our days and years there occurs no startling circumstance to arrest our notice or awake our thought, we forget that we are not moored, but are ever gliding, tho we notice not our motion, down the stream of time.—*Charles R. Stoddard, D.D.*

* * *

THE GUEST FOR ONE DAY

BY NEWELL DWIGHT HILLIS, D.D.

What is your life? James 4: 14.

WHAT is man's life It is like the remembrance of a guest that 'abides for one day. In that far-off era hospitality was a fine art, practised with exquisite skill. The Orient holds wide spaces of desert land, with here and there little streams running down from the mountains and feeding little ribbon-like valleys that are bright with verdure, and hold lush grass for herds and flocks. Dwelling in these remote regions, men grew lonely. The one thing to be desired and looked forward to was the occasional coming of a passing caravan, or the visit of a dear friend. Abraham, the father of the faithful, recalled such a chance visit, and always afterwards he spoke of it as the visit of "an angel of God." An old Greek had a like experience, and the memory of that guest who remained but for one day was as beautiful as the memory of the visit of some Ceres, the goddess of the fruits and the flowers. I was a stranger who came to the house of Alihaifed, and brought the story of the white sand thru which the river flowed, in which diamonds were found. It was a stranger who came for one night who brought to Rebekah the news of Isaac. It was a stranger who came to the house of Penelope, holding heartbreak at bay, weaving the tapestry by day and unraveling it at night, and revived hope, long since dead, and brought the old tides of youth and happiness.

Who cannot recall the golden days when the child, the friend, the lover, slipped into the life and then was withdrawn again and left one looking upon a changed world. But tho in retrospect their stay seemed very brief, how permanent their influence. In that hour when the plague broke out in the English village, young Mary Ware, journeying north to Durham, climbed out of the coach, entered the inn, nursed the

stricken inmates and that one day changed the world. Into the town where Garibaldi, the South American exile, was lying, discouraged, sick and ruined, came another girl, Anita, and tho her memory was but like the remembrance of a guest that remained but for a day, the whole world was different for Garibaldi from that hour. One night John Wesley was studying in his room, but a stranger named Zinzendorf entered, and when the two men had finished their long interview and fallen upon their knees for their farewell, it was to find that suddenly the heavens had opened and a great light fallen upon the soul of John Wesley, and tho the youth may never have seen the stranger again, twenty millions of people are in the world today who thank God for a man who seemed unto John Wesley as a guest who remained but for one day. In that crisis when the poor of England were starving and the little land could not produce bread for the many people, it came about that John Bright had lost the wife dearer than life itself, and while he sobbed, Richard Cobden entered to say that he must now understand the better the sobs and tears of England's poor, and dedicate his voice to their cause and become speech for their dumb hunger, and going up and down the land. Tho the millions now remember Bright as a stranger whom they had seen and heard but for one day, a great hope was kindled in their heart, and a new England was born.

What! "One Day?" Only one hour suffices to save life and change history.

What if man's life is brief? It abides. John Keats was not here long; Arthur Hallam remained but for a little time; brief the earthly career of Mozart; many of our best and dearest came with their greetings and at the end of a day, as it were, slipped away with their farewells.

The brevity of it all is bitter to us, but the blessedness of it is that we shall go to them. It is not necessary that the physical life should be long, since the influence of the angel entertained unawares is a precious possession forever.

* * *

The Bible has God as its author, the salvation of man as its purpose and the infallible truth as its contents.—*Locke.*

Every preacher should be a man of extremes—his walking end should be on a par with his talking end.—*L. R. Ackers, D. D.*

HIS GREATEST YEAR'S WORK

Eccle. 12: 1

It had been a dull year in the church where Moffat was converted. The deacons finally said to the old pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year—sadly dull to me. Yet I mind me that one did come, wee Bobby Moffat. But he is so wee a bairn that I suppose it is not right to count him." A few years later Bobby came to the pastor and said, "Pastor, do you think that I could ever learn to preach? I feel within here something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me." The pastor answered, "Well, Bobby, you might; who knows? At least you can try!" He did try, and years later when Robert Moffat came back from his wonder work in Africa the King of England rose and uncovered in his presence, and the British Parliament stood as a mark of respect. The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did—and few have equaled it.—*Young People's Weekly.*

* * *

A QUESTION AND THE ANSWER

BY THE REV. W. R. EDWARDS.

What must I do to be saved, etc. Acts 16:30, 31.

Paul and Silas, seeking a place for prayer, met a damsel—a sothsayer—who confessed to the saving power of Jesus Christ. For commanding the evil spirit to come out of this damsel the Apostles were arrested, falsely charged, severely scourged, and thrust into a dungeon. God heard, interposed, saved them and the jailor.

1. *Salvation of souls is of greatest importance.* Try to fathom the depths of the misery of lost souls. Try to realize the exaltation and the eternal glory of saved souls.

2. *Salvation is not only important but possible.*

3. *Salvation cannot be obtained without man's co-operation.* We must believe.

4. *The answer given to the jailer's question.* Believe on Christ, Acts 4:12. Christ was appointed of God for the purpose of saving men. Thou shalt be saved—*there* and *then.* Thou shalt *be saved!* At the end of the journey.

The Club

Hygiene for Clergymen

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

IF the thoughts of the readers of the CHAMPION were outspoken this question likely enough would be heard—Why does a theological professor write on the rules and laws of health which is a physician's business? The reader will therefore pardon the writer for saying that tho he is a clergyman he was fortunate in having taken in early life a partial course in a Medical College and from that time never has lost interest in the study of health subjects and for many years allowed scarcely a week to pass that he did not make calls upon sick people, sometimes professionally, as a clergyman and sometimes with an attending physician to learn something additional about diseases and remedies.

For three years in Baltimore he had a card of admission that permitted him to visit the Johns Hopkins Hospital at any hour, day or night. He has been allowed to visit the Massachusetts General Hospital on other than visitors' days. He has listened to lectures in the Peter Bent Brigham Hospital and many times has visited the patients' quarters. He may hope therefore that the proposed series of articles will be read without protest.

Hygiene, whether for clergymen or anyone else, may be defined as the science and art of perfecting and preserving one's health. And we may presume that few will question the statement that there are clergymen who need instruction in hygiene as well as in sermon building.

As one looks into the faces of a company of clergymen gathered in conference or convention one will be under the conviction that barring accidental death one can see no reason why nearly all of those men, if obedient to the laws of health could not live seventy or eighty years and be in fairly good working condition up to that age. And yet, judging from many years of observation we are free to say that some of those clergymen will foolishly and needlessly break down and die before reaching forty or forty-five years. And we repeat, die foolishly and needlessly and in a measure suicidally.

Of course an exception is to be made in this indictment where martyrdom for humanity's sake and for the sake of Christ is a voluntary choice. There may be cases of self-sacrifice that are next in sacredness to that of the blessed Master on the cross. One may be called to do missionary work in the heart of Africa where the African fever is sure to strike and kill the missionary. If called one should go there and die at any age, and receive his crown of glory. Or at times the scholar may be called to do a work that demands a sacrifice. If so let the estimate be this, "The ink of the scholar is as sacred as the blood of the martyr." And doubtless many a christian scholar may by right take his place among the noblest of the martyrs.

Essentially the same may be said of an army chaplain who goes to the front and remains with his regiment under fire; and the same also is it with a pastor who ministers to his people during a malignant epidemic that very likely in his case will prove fatal.

But in this discussion we are not dealing with these exceptional cases. Only a small percentage of our clergymen ever will be called to a martyr's death. And our theory is that the human body, if the laws of hygiene are studied and obeyed, is so constructed as to allow one to live and do good work for the time already mentioned—seventy or eighty years. In Old Testament times people lived for centuries. Nor is there any reason why, a half century or even a century could not be added to the ordinary life time of humanity; no reason, we mean if men would comply with the laws of health instead of disregarding them. More people than is generaly thought have reached and have gone beyond the hundred year limit. It may be not uninteresting to our readers to learn the names of some of these centenarians.

Charles Macklin, dramatic writer and comedian, of St. James Street, London, lived in the last century and attained the age of one hundred seven. He lived on eggs, fish, flesh, fruit, vegetables, and milk. Hon. Mrs. Watkins, of Glamorganshire, Wales, also William Scoby, of Londonderry, N. H., and Cardinal de Salis, Archbishop of Seville, Spain, died aged one hundred ten. Robert Metlin, of Portsmouth, N. H., died at the age of one hundred fifteen. John Riva, broker in Venice, died aged one hundred sixteen. John Gilley died at Augusta, Maine, at the age of one hundred twenty-three. Owen Carollan, of Deluch, Ireland, lived one hundred twenty-seven years. His diet consisted of potatoes, buttermilk, and cherries. Both Martin Gulesburg, of London, and John De la Somet, of Virginia, died at the age of one hundred thirty. Henry Francisco died near Whitehall, New York, at the age of one hundred thirty-five. Nina Zahn, near Berlin, Germany, died at the age of one hundred forty-one. According to Pliny, Marcus Apponius, of Rimino, Italy, died at the age of one hundred fifty. Dr. Thomas Parr, of Shropshire, England, born in 1483, lived to the age of one hundred sixty-nine. At one hundred twenty he married, and ran races at one hundred forty-five. Henry Jenkins, of Yorkshire, England, died aged one hundred sixty-nine. John Roven, of Temesvar, Hungary, died at the age of one hundred seventy-two, and his wife at the age of one hundred sixty-four; they had lived together one hundred forty-seven years. Peter Zarten, near Temesvar, Hungary, died at the age of one hundred eighty-five.

Captain Riley says he was told by Sidney Homet of an Arab in the great African desert, who was nearly three hundred years old; and adds that he is fully of the opinion that a great many Arabs in the desert live to the age of two hundred or more. Numas de Cugna, of Bengal, India, was the Methusaleh of modern times; he died in 1566, aged three hundred seventy years.

These names, selected from different parts of the world, make it clear that the machinery of the human body is capable of running more years than the number usually allotted to mankind.

Not long since a press notice was going the rounds that a two hundred year club was to be formed and people were asked to become members. We are not clear, however, that it is desirable to live two hundred years or even one hundred. That, however, is not the point we are making. The point is this, that an able-bodied clergymen has no right to die at forty or forty-five, or even at seventy years unless God calls him in sacrifice, or unless some unavoidable accident overtakes him. And it is our conviction that a large proportion of accidents would be avoided if men were more careful and lived up to the conviction that the body we now inhabit is not ours but belongs to the Holy Spirit and therefore we are under religious obligation to take the best care possible of it, just as if it really were a piece of God's workmanship and property. Says the apostle: "Now the body is not for fornication but for the Lord; and the Lord for the body. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 13, 19, 20.)

Would it be an error to say that clergymen and all christians ought just as scrupulously to follow these New Testament requirements and suggestions as to obey the Old Testament ten commandments?

There are two practical questions presented for consideration: First, what can clergymen do to prevent an early breakdown and a premature death? And second, are these matters in their hands to such extent that, as a rule, they may become invalids or enjoy good health; may die soon or live long just as they may elect?

These are questions that will be considered in this series of articles. And the writer will be pardoned for saying that starting with chronic feebleness in childhood and of consumptive tendencies, with every prospect of an early death, he has now passed his eightieth year and has been teaching, preaching, and publishing literature since fighting in the Federal Army during the Civil War, 1862-1863.

International Sunday School Lessons

By The Editor

January 5—Exodus 1 : 1-14

PHARAOH OPPRESSES ISRAEL

THE lessons for this quarter deal with incidents of the early History of Israel. The editor deemed this would be a good opportunity to change the character of the lessons and give a practical illustration of how Modern Scholarship would have us teach them. We will draw upon several of the authorities most frequently quoted and upon whom great reliance is placed.

"The Stories regarding the Bondage and Exodus are found in the Book of Exodus. This Book marks the transition from early tribal stories to the real history of the Hebrews. The Book is divided at the second verse of the nineteenth chapter into two distinct parts. The latter part consists of laws and detailed directions regarding the building of the tabernacle, but the first half continues the history of Genesis. The same three documents are used to make up the narrative, and, as in Genesis, they are so closely combined that they make one consecutive history. The matter taken from the Priestly Narrators is comparatively unimportant. The main narrative is the early Judean, supplemented by extracts from the Northern Israelite Stories. Each of these prophetic histories has its marked peculiarities. Thus, for example, in the Judean, the Hebrews are settled in Goshen, an Egyptian province east of the Delta and bordering on Arabia. There they retain their flocks and tribal organization and soon become very numerous. The Northern History, on the contrary, represents them as living among the Egyptians, and so few that two midwives suffice for the needs of the Hebrew mothers.

"In general, however, the two prophetic narratives closely agree. Both pass over the oppression very briefly and focus attention on Moses, the great prophetic character of the period. No definite dates are given in these early histories. Not even the names of the Pharaohs of the oppression and of the exodus are remembered. As in Genesis, the personality of the great leaders, the significance of Israel's varied experiences and the religious import of the different stories chiefly concern the prophetic writers.

"There is little doubt that Ramses II, who reigned about 1292 to 1225 B. C., was the Pharaoh of the oppression. All that is stated in the biblical narratives is in perfect harmony with the character and policy of that energetic, splendor-loving, tyrannical king, who filled all Egypt with huge statues of himself and memorials of his vast building enterprises.

"The fact that the Egyptian inscriptions contain no reference to the Hebrews has led certain scholars to question whether or not the Israelites were ever in the land of the Nile. The one contemporary allusion is to Israelites who are clearly living in the land of Palestine. While there is little doubt that there were Hebrews in Egypt, it is evident that the biblical narratives must be interpreted in the light of contemporary records and conditions. The different sources are not in agreement regarding many details. With these conflicting biblical data the final decision must turn upon the testimony of the Egyptian records.

"Altho inferred in the Joseph Stories, it is by no means certain that all of the Hebrew tribes went down to Egypt. The earliest Hebrew records indicate that several of the Arab tribes, which later coalesced into the tribe of Judah, had at an early time secured a foothold in southern Palestine.

"In the light of these facts it seems probable that only a part of the twelve Hebrew tribes went to Egypt. The prophetic narratives suggest that these were the Joseph tribes of Ephraim and Manasseh, and possibly the ancestors of certain other clans that ultimately found their home in central and southern Canaan.

"The earlier narratives do not agree regarding the number of Hebrews found in the land of Egypt. The fact that, according to the Northern Israelite version, two midwives sufficed to meet the needs of the mothers in Israel implies that the Israelites at that time were to be numbered by hundreds rather than by thousands."

January 12—EXODUS 3: 1-4, 17

MOSES THE LEADER OF ISRAEL

IN the Old Testament, as in the Gospel narratives, the most important events are recorded in three and sometimes four different versions. Regarding Mose's call, there are three distinct accounts and each is important.

"The divine call according to the Judean Narrative, came to Moses from a flaming thorn bush. The story reflects the primitive belief that the Deity sometimes spoke thru trees. The essential fact, which the ancient Hebrew story clearly sets forth, is that out of the wild life of the wilderness, there came to the mind of Moses, a vivid conception of Jehovah's transcendent holiness and majesty, of the needs of the oppressed Hebrews, of the possibility of their deliverance, and of his own obligation to return and lead them forth.

"The Northern Israelite Narrators state that Moses led the flock of Jethro, his father-in-law, which he was guarding, to the back of the wilderness and came to the mountain of God. On that sacred mount, which probably stood out in striking contrast to the rolling, rocky wilderness, God spoke directly to the heart of the future prophet and received the desired response. The memories of the way in which that God had revealed himself in the life and experience of his ancestors rose clearly before the mind of Moses. Awe overwhelmed him in the presence of the Almighty, but above all there came to him the anguished cry of his countrymen, sorely oppressed by the Egyptians, and the personal call to deliver them from the hand of Pharaoh. With this call there came the divine assurance that in the strength of the God of the sacred mountain they should be led forth to worship him at that holy spot.

"The Priestly Narrators give the needs of the oppressed Hebrews the same central place in the call of their prophetic deliverer. They likewise emphasize God's revelation of himself in the past history of the race, and formulate in their characteristic legal language the assurance that by the divine hand the Hebrews shall be delivered from their cruel oppression, and that Moses is called to be the agent of that deliverance.

"Moses's hesitation in accepting the divine call is also brought out in each of the three versions. In the early Judean, his faith is strengthened by two miraculous signs, which, in turn, are to be used as credentials, as he presents himself before the elders of his race. The chief reason for his hesitation is that he is not gifted in the art of public address. This excuse is answered by the divine assurance that Jehovah himself, who created the life of man, will be with his mouth and teach him what he shall speak.

"In the Northern Israelite version the revelation of the sacred name—*Jehovah*—is recorded for the first time. The popular meaning "I am that I am," interpreted in the light of Jehovah's work as creator and leader of his people, is made the earnest of the promised deliverance. Thus Moses's fear that his mission will be fruitless is dispelled by the divine assurance, based on the character of God, as already revealed in the life of man.

"The Priestly Narrators, interested in the history of their traditional father Aaron, meet Moses's objection that he is not a gifted speaker by providing that Aaron shall be his spokesman. Aaron is oppointed as Moses's prophet, that is, one who, like the prophets of Jehovah, shall first learn the will and message of the one he represents, and then, in form adapted to the intelligence of the people, proclaim it to them clearly and authoritatively.

* * *

January 19—EXODUS 11: 1-12, 36

THE PLAGUES AND PASSOVER

THE problem of why the Israelites were ever allowed to depart from Egypt was evidently in the minds of the Hebrew Narrators. All the traditions are agreed that the Egyptians did not consent until a series of remarkable calamities had broken their spirit and weakened their resources. Regarding the nature of these calamities each group of Narrators had its characteristic version. In the Priestly Narratives the plagues are all of a miraculous origin and character. They are, in fact, not so much plagues as wonders, performed in the presence of Pharaoh by Aaron's magical staff; to prove his superiority over the Egyptian magicians. In the Northern Israelite narratives Moses himself wields the staff which calls forth the plague. In the Judean narratives Jehovah sends the plagues after Moses has each time warned Phar-

aoh by Aaron's magical staff, to prove his oldest records the plagues are not miracles, but simply natural phenomena characteristic of Egypt. Their magnitude and severity alone are unprecedented. Fortunately, this oldest history has been fully quoted, only two or three paragraphs having been lost. Separated from the later versions, it furnishes a closely connected account of seven distinct plagues.

In the February BIBLE CHAMPION we will resume the Plagues and Passover and with them associate the History of Crossing the Red Sea, The Manna and The Giving of The Law. We will see as we progress that the purpose of the Critic is to create differences, and contradictions to discredit the inspired character of the Bible Narrative. There is not the faintest shred of evidence in behalf of the reality or truth of the pseudo Documents. The whole argument is but another form of Hun Propaganda for the overthrow of the Bible as the infallible, inspired Word of God.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

THE NEW NAME

GENESIS 32:9-32

THE New Year is suggestive of the New Name. All Christians in Heaven will have a new name. (Rev. 2:17.) The surname of all will be Christ. Jacob received a new name, Israel; and this meant the inner change of life.

What is in a name? "By any other name a rose would smell as sweet." Yet we would not be justified in calling a "tea rose" a "skunk cabbage." The Jews gave names with a meaning; and the angel changed Jacob's name for a purpose. It is worth heaven to us if we receive the New Name.

Esau was kindly, the soul of generosity, and altogether above mean trickery. Jacob was sly, tricky, dishonorable, even to the deceiving of his blind old father, Isaac. Many ask why then did God and man, especially woman, favor Jacob? This chapter takes us to the heart of the matter, as does Heb. 12:16. Esau was a man of the world, a man of the flesh, irreligious. Jacob with all his weaknesses was religious. He thought of God. He tried to please God; and in the incident before us he triumphed and by faith achieved man's greatest victory. He prized the birthright. He responded to the Vision at Bethel. He prayed at Jabbok. He won thru.

Saul from his narrow bigotry against Jesus came out into the light and became the great Apostle to the Gentiles. The new nature, as expressed by the new name worked the change. This is the secret for every man. Christ born within our soul gives us *His* Name. This truth of Christmas ought to be the beginning of a New Year and the reliving of the new life.

The most of us have the New Name. Are we living up to its real meaning? Can our friends and acquaintances read this truth in our lives? Are we always above the accusation of the world that we are hypocrites, professing to be Christians, and yet living as a worldling? Let us try so to speak and act and worship that the new name may be always read clear in our life, as the "water mark" in note paper.

* * *

COME OVER

ACTS 16:9-15

THE call has come to us from Europe and Asia and Africa, "Come over and help us." It has not been the cry of despair; but of triumph, of those winning a great achievement, and desiring us to share with them. So it has been in the Church for centuries. The challenge to "come over" has been the opening of the doors of grand opportunity and service.

Outline what Paul achieved by answering the appeal, at the sacrifice of comforts and the risk of his life. From his ministry we can trace the coming of the Gospel light into Europe, into Italy, into England, and unto all the Anglo-Saxon race. It is well the Spirit closed other doors.

We may complain of our work, and call it drudgery; or we may "press a but-

ton within us" and see the privilege of being a part of this great world and the marvelous work being done here, not merely by man, but by God.

The appeal of the Red Cross, the appeal of the "Seven in One" War Relief Societies, have been unlimited opportunities. Thru these grand organizations we can do good mightily to thousands many hundreds of miles away. This has always been the function of the Church of Christ. Today greater than ever before are the wonderful possibilities of her constant cry, "Come Over." The lives of many Christians languish because they fail to respond to this patriotic and religious appeal. They fail to answer *Christ*. It is of little avail this New Year to shout hallelujahs and pray eloquently unless we are willing to "come over" and "help the Lord against the mighty." The Church is the mother of all Christian societies, and it is folly as well as inconsistency to let die the swan that lays the golden eggs.

A flower woman in France saw an ambulance passing along the street with its burden of wounded soldiers. She seized her whole stock of lovely flowers, and laid them in the arms of the heroes of the battle. Should we not do as much for those that are laboring for humanity in Christ's Church? Many missionaries fail from lack of support. Christ says, "If you do it to these you do it to *me*."

* * *

SPEAK WELL OF JESUS

ACTS 8:26-40

A TRUE rendering of the phrase "he preached Jesus" is he spoke *well* of Jesus. In the Latin and Greek the same word is used to speak well of some one. So the Gospel is the Glad Tidings. It is our greatest possible privilege on earth to speak well of Jesus. In heaven He does not need any such commendation; but He sorely needs it still on earth. Now is our chance.

The Christian nations have been speaking well of Jesus in the war of the past four years. Some have seen only carnage and misery; but God has seen the greatest triumph of His grace among whole nations yet known on earth. We have said in the clearest and loudest tones possible to man, God is a God of Justice; and we are willing to sacrifice all we have, even to our choicest young men in order to stand by God and prove ourselves *His*. We have spoken well of God as "The Author of Liberty." For freedom millions have suffered unto death, to be true to God, *our* God. We have spoken well of God as the Head of the great human *fellowship*. What brotherhood has been seen on the fields of battle! What brotherhood has been shown among the hundreds of millions at home, backing up the heroes of the battle, and ministering to the needy of any and every nation! Now we are willing to minister to those who so lately were our fierce and cruel foes. This is speaking well of Him, who prayed for those that had cucified Him.

As a nation we have spoken well of *Christ*. The government has done everything in its power to exalt Christ among the men. The leaders have been avowed followers of Christ, and they commend Him to all that wish to fight the good fight of faith. The heathen nations have heard the testimony, and they know that we have stood true to Almighty God, the Just and Holy One, because we worship and adore and follow the Christ of God.

The Church has been speaking well of Jesus before the worldly in our own land, and before the worshippers of idols unto the ends of the earth. The Church for a century has been doing the same relief work, while preaching the Gospel to those that sat in darkness. We speak well of Christ when we support His Church by our gifts, by our influence, and by our attendance upon the ordinances of the sanctuary, our "Sanctum Sanctorum." Jesus did this, tho He must have been bored with the sermons and pained with the worldliness of those that spoke in the templt and the synagog.

* * *

VICTORIOUS OVER THE BEAST

REVELATION 15:1-8

THE sea of glass mingled with fire never meant so much to the earth as has the last four years; and the victory over the beast is filled with a new and thrilling significance. The beast that drew nearly the whole world into the fires of war was irresponsible despotism, relying upon the sword and upon deceit and upon frightfulness, declaring might to be right, and worshipping the red-handed Thor, as opposed to the God of Love.

The victory of the nations is a victory over war, establishing peace. Peace talk failed; but the strong arm of human and

divine law, like a giant policeman, has arrested the despoiler.

The victory is a victory for Revelation and the Church of Christ over human philosophy and the organizations of man. Men used to say, five years ago, that there was no need for revelation, but merely the great wisdom of man developed by kultur. Much of modern theology was smurched with this slime of the devil. Now we know and will never forget what the civilization of man will achieve in the end, when divorced from Revelation and the Gospel of Jesus Revelation and the Gospel of Jesus Christ The new birth has won over evolution.

As nations and as people we must now win the victory over the beast of sensuality and greediness and selfishness. The beast stands for the material and opposed to the spiritual, force as opposed to right, fear as opposed to love. In the name of Jesus Christ let us win out.

Jesus paid the price and made our emancipation possible. He fought and died that we might fight and win, in our personal life, in our social life.

If we are striving to be thus victorious, we must "sing the song of Moses and the Lamb." We must cry down all the works of the devil, and cry up all the works of the Christ.

Editor's What Not

"THE HUN HAS WON"—Prophecy? or History?

THE Chief Hun was standing upon a cliff of his Island Prison. He looked out upon the world of water reaching to the horizon. He gazed beyond the horizon, toward the New World, which he had planned to conquer and rule. A messenger, with a formal salute, said, "A message, your Majesty!" It was a dispatch in code, *a la Hun*. The real message was devoured at a glance:

"The Hun has Won! The last American School has surrendered. You have been chosen, *Hereditary President* of the American Educational Alliance. It is a federation of all schools of first rank; universities, colleges and theological seminaries. All accept and teach science and theology made in Germany. You failed in the fight to rule the world by the sword. You have won a greater victory. You will rule the world now by German Thought. *Hoch der Kaiser*!"

The Royal Exile re-read the message and stood transfigured. He lifted his hand toward the skies as he exclaimed in a voice trembling with deep emotion: "Thanks to me and God, the Hun has come into his own, at last!"

* * *

A TITTLE vs. THE TITTLE

JESUS said in His Sermon on the Mount: "One jot or one tittle, shall in nowise pass from the law till all be fulfilled."

"The iota refers to the smallest Hebrew letter; the tittle to a still smaller mark by which similar looking letters were distinguished, or else the little dot inserted in the iota."—*Lange*.

The Sanctuary is an attractive and interesting department of the New York *Christian Advocate*. In it the pulpit products of the prominent churches of the land may be sampled by its readers.

The Sermon, November 14, 1918, was entitled "The Book of the World's Hope." It was by Rev. E. F. Tittle, pastor of the First Methodist Episcopal Church, Evanston, Ill. The text was taken from the Revised Version, "All Scripture, inspired of God, is profitable." 2 Tim. 3:16. The sermon was a striking departure from the doctrinal standards of the past numbers. It was the first sample we have read in the great official of the Hun propaganda against the Bible. The selection may have been an accident; it could not have been a challenge to the Church to test how far it was safe to go in exploiting pseudo modern scholarship.

The sermon itself was strikingly associated in our mind with the words of Jesus we have quoted above from the Sermon on the Mount. The selection of

the text is suggestive. John Wesley, a scholar second to none of the Revisers, gives the real meaning of the original to be: "All Scripture is given by inspiration of God, and is profitable." The revised text, we have noticed, is always used when the user desires to start with the idea that *some* Scripture is not inspired of God. Of course all inspired Scripture is profitable. When we begin to read the sermon, we learn the reason for the choice of the text. We will quote but a few statements; Judge Lamb who dealt with several Higher Critics by the Rules of Jurisprudence in the BIBLE CHAMPION, taught the editor the better way. He reminded us that there was one legal principle that saved much time and space: "False Once, False Always!" In court, if a witness was proven to have lied once, it was unnecessary to go further. He would always lie if it was necessary to his case. He was dismissed from further testimony in the case as a witness incompetent to testify truthfully. The few quotations we select will show clearly the preacher's familiarity with the Hun propaganda.

"Abraham, with splendid but terribly mistaken loyalty, goes forth to offer a human sacrifice."

The record is clear and explicit. The falsification is without excuse. Abraham obeyed a mysterious and awful command of God, without a question or a murmur. For that he received the name given to no other mortal—*The Friend of God.* (James 2:23.) The Epistle to the Hebrews (11:17-19) explains the instant obedience, by saying: "He accounted that God was able to raise Isaac up from the dead; from whence also he received him in a figure." But to have said this, would have cut out one Scripture *not* inspired of God.

"Samuel believed that God ordered Saul to smite the Amalekites and spare them not." (Deut. 25:17-19.) The record, as before, is clear and explicit. The reason for the extermination was plainly given. Of course that could not be stated. If it had, it would have shown that by a long record of crime they had justly earned the penalty. Suppose God had commanded some warrior of many centuries ago to exterminate the Huns for their indescribable depravity and heartless cruelty to women, children, the wounded and the sick, would it not have been a blessing to the world beyond measure?

The tribute to the Bible as "A Book above all Books" is a *camouflage* not meant to be taken at its face meaning. Two quotations will prove this to be true.

"There are passages in Shakespeare that rival the wisdom literature of the Old Testament, both in the truth of their content and in the beauty of their form."

There is not the slightest reference to the fact with which every well-informed student of literature is fully familiar. The multitude of direct quotations from the Bible by Shakespeare is one of the marvels of literature. The passages that indicate direct influence by the inspired Word of God are too numerous to need mention. The whole book in many places is almost a paraphrase of the Holy Scriptures. Possibly it was some of these, that the preacher mistook for original utterances.

"There are passages in the State Papers of Lincoln that move one as deeply as do the great, solemn utterances of the Old Testament."

We call attention to "Lincoln's Three Books" in this number, page 22. It says, "The Bible was the great Book that gave our martyred president his simple, tender, beautiful literary style, both for speaking and writing . . . Leave the Bible out of his life and he might have been a moral wreck; at least, there would have been no Abraham Lincoln as the world sees him today." Possibly the preacher mistook in the State Papers, some Bible quotations, or passages inspired by the Scriptures, as original.

"The Bible is a Guide-Book to God." A guide-book that is not a certainty is a fraud and its issue is a crime. If God's Guide-Book is full of misapprehensions, mistakes and falsehoods, it merits the most virulent assaults of Paine and Ingersoll. There is nothing in the text to warrant *lugging* in the Higher Critics, save to give them a character The preacher acknowledges that "they have made mistakes," and proves it by quoting what they say about Abraham and Samuel. One reference to Abraham will suffice for all that the sermon contains. The critic, just now, most often quoted by the Methodists and the only one we know of

having been invited to address a meeting of Methodist ministers, said of Abraham:

"To Abraham in his old age, after the child had grown to be a stalwart lad, the conviction came, that to show his devotion he must sacrifice to Jehovah his only son . . . The knife with which to slay his only son was in his uplifted hand, when there came to him a realization of the more acceptable way in which to express his devotion to his God. It was not the life of human beings that Israel's God demanded but that spirit of personal sacrifice and obedience which the patriarch supremely exemplified. Rams and sheep and oxen sufficed, as symbols of loyalty and devotion."

Sir Robert Anderson declares that "the only foundation for the assured results of modern criticism of the Bible, as the critics themselves acknowledge, consists of grounds of probability and plausible arguments. In no civilized country would an habitual criminal be convicted of petty larceny on such evidence as this; and yet it is on these grounds that we are called to give up the sacred books."

He says, further: "True criticism enters upon its inquiries with an open mind and pursues them without prejudice. The counterfeit aims to disprove the genuineness of the ancient writings. When putting the Pentateuch on its trial, it begins with the verdict and then casts about to find the evidence."

Professor Orr put it thus: "It starts from the wrong basis, it proceeds by arbitrary methods and arrives at results which I believe are demonstrably false."

There is not "a tittle" of evidence that can be offered in proof of the character the preacher gives the Higher Critic: "They are toiling on, patiently, courageously, with a veritable passion to know the truth." *They deliberately lie,* in spite of all evidence.

Every precaution, human and divine, has been taken to render the Word of God immune from successful assault. Judge Simon Greenleaf, the world's acknowledged authority on legal evidence, declares that "The Scriptures are Ancient Documents which require nothing but their own contents to maintain their truth." Judge Lamb declared in the BIBLE CHAMPION that he had examined the decisions of courts of the civilized world for three centuries—in not a single decision was there even a dissenting voice of the judges concerning Ancient Documents.

The method of assault in these days which is most common and most hurtful, among those who are not well-informed, is falsifying and perverting the plain teaching of the text of the Holy Scriptures by preachers and teachers who have been chosen to preach and teach them. The preacher of this sermon was asked when he was ordained:

"Will you be ready with all faithful diligence to withstand all erroneous and strange doctrines contrary to God's Word?"

He answered: *"I will, the Lord being my helper."*

The last place we would naturally look for one single word of assault upon the Word of God, would be the New York *Christian Advocate,* especially in a department bearing the title, "The Santuary." The last man to utter it ought to be the man who took the oath above, whose violation, if the pledge had been given in court, would be *perjury.*

* * *

"ARE THE YOUNG MEN SAFE?"

THE editor during the past summer was a guest in an ideal home. The host was a college man, with a high business position, and yet, he found time to give generous service to every good cause, and shared with all, liberally of his means. The hostess, delicate in health, was a lady of great intelligence, wide reading, and an ideal mother to three sons just entering early manhood.

As was natural, the young men were the chief subjects of conversation. Two had chosen to offer themselves to their country, the third expected to offer himself for religious work at the close of the term. It had occasioned the parents continued grief and anxiety to learn that in the schools of their chosen denomination, the young men were not safe. Modern scholarship, a *camouflage* for Hun science and theology, was commended and taught. Fortunately, as men would say, but

providentially, as all Christians would say, both parents were familiar with Hun infidelity and over against it placed with all their heart and mind, God's Word, and the home trust and belief in its inspiration and infallibility. They enforced their teaching by a library, scarcely surpassed in a private home. They felt impressed that they could no longer patronize their own universities nor contribute as they had done generously to all educational interests. The hostess read a personal letter which she had written to a close personal lady friend, explaining the reasons for this action. We requested the letter for publication. Stripped of all that might locate the schools we give it to our readers, as a suggestion, when similarly entrapped. If every mother and father were to imitate these friends, we might have hope of speedily banishing Hun infidelity from the curriculum of every Christian school. We have full authority, if necessity demands, to give the names of the schools that betrayed their trust, as well as the teachers who proved themselves traitors to a sacred cause.

My Dear Friend:—

Thinking that you should know why my husband and I are withholding our financial support from ———— University, I write you this letter. We believe that the so-called modern views of the Bible which are taught by some of the professors do not tend to create a profound respect for, or great faith in, the Divine Word.

Our impressions have been obtained by conversations and correspondence between one of the professors and my husband; by our reading a book recommended and lent to us by the president and by hearing a baccalaureate sermon delivered by him; and by conversing with graduates and patrons of the university.

Conditions at another university are not satisfactory. From our personal knowledge of the beliefs of students, professors and presidents, of four other of our denominational institutions, we judge that rationalism and higher criticism made in Germany, and the evolutionary theory made in England, have poisoned many of our denominational institutions of learning, as well as many of those of other denominations.

A member of the ———— Methodist Conference protested in a Methodist Advocate against the use of a text-book, *The Bible as Literature*, by Professors Grant and Wood (I think), which was published by the Methodist Book Concern for use in colleges, saying that it was more harmful than an avowedly Unitarian book that he read the same week.

A prominent Methodist preacher in New York who has investigated conditions in our colleges says in a letter to us, "Methodism is getting in a very serious position with regard to education. The text-books and the teachers seem selected for their dangerous influence rather than for the opposite."

In an appeal to Methodists in 1907, Bishops M'Cabe, Wilson, Mallalieu and Fowler said, "It is unwise to disregard the drift towards a rationalistic interpretation of the Scriptures which is becoming increasingly prevalent in our branch of the denomination . . . The coming generations must be safeguarded by conforming to the established standards of Orthodox Christianity, by publishing houses, periodicals, pulpits, Sunday Schools and institutions of learning."

One of our sons considers Prof. ———— very spiritual and helpful but he wrote that another professor in telling the Y. M. C. A. to get into the service and let the prayer meetings take care of themselves, said, that a preacher told him that "the greatest criticism of the ———— University was that its graduates seldom entered into the church work when they returned home."

How can students be zealous for the Lord when in the class rooms there is so much undermining of the authority of the Bible, when its divine inspiration is doubted and its plain statements are cast aside, or "spiritualized." It is our belief that a literal interpretation of the Scriptures is required to preserve their unity and greatest helpfulness.

Professor ————, who was educated at ———— University and has taught for a number of years at ———— University, wrote us, Dec. 5th, 1917: "We aim to send our students into life with a good intellectual training and with a

firm purpose to work, not for themselves, but for others." There was not a word about established faith or saved souls.

The same professor, when he learned that one of our sons was a student volunteer and had been asked to teach in a college in a Foreign Mission field, wrote to him and persuaded the wife of a minister to do so, urging him not to go to the mission field. I wrote to our son and asked him how much he supposed they prayed over the matter before writing their letters.

There are many disquieting conditions in Methodism today; among them the fact that a teacher in a high school mission field is spending a year in study at Union Seminary, New York. This institution, a distinguished Methodist calls a derelict; and of it the *Presbyterian* says, "In the serious judgment of many thoughtful men, the teachings on the Bible, God, Jesus Christ, The Atonement and The Resurrection, are one with the teachings of Thomas Paine and Robert Ingersoll, save that the last two named men openly avow their skepticism and lay no claim to the name of Christian, while the Union Seminary men seek shelter and insidious advantage for their teachings under the name of Evangelical Christians."

One wonders what ideas this high school mission teacher will communicate to her pupils.

Prof. G. Frederick Wright, editor of the *Bibliotheca Sacra,* in an address to a conference of religious leaders in the Marble Collegiate Church, New York City, said: "Facts recently brought to light demonstrate that the analysis of the Pentateuch and its separation into documents resulted from the use of a corrupted Hebrew text. The proof of this statement is now accessible to all English speaking scholars in the writings of many of the best authorities. Whoever now refers to the documentary theory as a 'scientifically established fact,' confesses himself to be behind the times in scholarship. To do so in the face of all the evidence is scarcely less than criminal. The documentary theory has fallen to the ground. Even Wellhausen permits me to publish that the 'sore point' of his theory has been found."

"Now is the psychological moment for the defenders of the Bible to challenge the pseudo-scholarship which aims to dominate our religious periodicals and publishing houses. If we hold our tongues, the very stones of the street will cry out, and the scepter will depart from us and fall into other and worthier hands."

And yet the president of ———— University, recommends to us a book that advocates Wellhausen's theory, and the Methodist Book Concern published Dr. Main's "Modern Thought and Traditional Faith," and issued a special edition at 50 cents, so that it might have a wide circulation. This book advocates the Wellhausen documentary theory.

This cleavage of belief in regard to the Scriptures, seems to be in most of the denominations, so we feel the necessity of our having as much knowledge of the views of individuals as possible before putting the Lord's money into their hands. In view of what I have stated above, I am sure you will think us justified in withholding our gifts from institutions which are bringing to bear influences and emphasizing theories hostile to the "Faith of our Fathers."

If theories, which, by implication, deny the unity and inspiration of the Scriptures—theories advocated by the state schools which we are compelled to suport by taxation—are taught in our church schools, we appear to have drifted too far from our traditional faith to expect those zealous for that faith to pay for the kind of teaching employed.

Sincerely yours.

BAN HUN PROPAGANDA

THE Hun is a prolific and phenomenally protean propagandist. He is an adept in any plan or scheme to which fraud and falsehood are essential. We have had wide experience in these plans and schemes in America and may possibly think we are now free from their menace. The most strenuous task is yet before us.

Senator Lodge, of Massachusetts, introduced in the U. S. Senate a bill, recently, which provides:

"That every person who knowingly deals in goods, wares or merchandise which are, in whole or in part, the growth, product or manufacture of Germany or Austria-Hungary shall keep posted in letters easily legible over every outside entrance to his premises the words, 'Dealer in German Goods,' and shall print the said words prominently in all his advertisements and stationery.

"Every person who fails to comply with the provisions of this act shall be liable for each offence on conviction to imprisonment for six months or to a fine of $500, or both such imprisonment and fine."

The American Press devoted much space to the discussion of this Bill. The New York Tribune, editorially under the topic "Ticketing the German," suggested adding the provision that the goods should be branded or marked with the name of the country where they were manufactured. It gives one reason for the Bill as follows:

"What must be remembered in this legislation is that the German is apt at dissimulation and possesses an organization and a propaganda system in this country, as in every other country, that will utilize every means, fair and foul, to evade our laws. Harsh punishments must be named. Vigilance must be constant. It will require persistent effort to prevent deception and forestall fraud."

There are two other forms of Hun propaganda far more dangerous than this commercial one. We have repeated a number of times the striking statements made nearly 40 years apart by Dr. Mendenhall, editor of the *Methodist Review,* and Prof. Thomas, of Wycliffe College, Toronto, in the *Bibliotheca Sacra.* The former said:

"Not an original theory in biblical criticism has been propounded by an American critic; every conclusion is borrowed and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets and books written by them are purloined, and some of them according to *secret contract* from the literature of the other world. The charge is made that "these critics accept the extreme conclusions of German rationalists, and support the conclusions by a method of argument that identifies them with the rationalists of Europe."

Dr. Thomas said: "There is nothing more impressive in certain realms of British and American scholarship than its virtual and sometimes literal dependence on German scholarship in regard to things Biblical. It may be questioned whether a single Old Testament scholar in England, Scotland, the United States and Canada has produced anything original in the way of criticism. All the critical views current today are adaptations and modifications of views 'made in Germany.'" As the boast is made that there is not a single school of the first class in America that does not teach science and theology "made in Germany," we need to demand that some provision like that suggested by Senator Lodge's Bill shall be adopted by every state for universities, colleges and theological schools. They should be required to place on their buildings, catalogues and other literature the words, *"German Science and Theology Taught Here."*

The students and their parents would know what they were going to be taught. Now while the schools were founded and endowed by Orthodox Christians, many of them have been stolen by the "cuckoo" process and German infidelity of the grossest character is taught. Parents are deceived, defrauded and afflicted by their children being seduced from their parents' faith, all under the guise of being taught the truth according to modern scholarship. *It is Hun Scholarship.* The kind the Kaiser's father, Frederick the Great, used to conquer the church and capture the school when he began his campaign to have Germany dominate the world. We have described his campaign several times. Shall we, in spite of the terrible experience of the world war, be caught a second time in the same old Hun trap?

We hope some way will be found to *ticket every Hun school.* Parents should read the mother's letter on page 41, 42 and find out just what their children are being taught. Get the catalogue of the school; ascertain the books that teach science and theology. If they are Hun in authorship, or teaching, take your children out; keep others from going; cut out support, and advertise broad-cast the character of the school and its teaching. How many parents will join in a league to make our schools safe for their children? Let the editor hear from you.

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years— and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense o the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be *satisfied.*" One of the most distinguished ministers in the land.

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound —clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is

putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great sucess in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION.

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"Just at this time when the country has before it the appalling evidence of the fruits of German Rationalism, and destructive Biblical Criticism in the present world cataclysm, the minds of men and women are wonderfully prepared for your parables, and for the message of the Bible League. Your harvest time is here. Improve it to the utmost, and God speed your effort."

"I feel that THE BIBLE CHAMPION is greatly needed. I especially appreciate the articles by Prof. Townsend—a scholar, who is safe and straight."

"I value the BIBLE CHAMPION and expect to keep up my subscription. I believe it is greatly needed in these days of apostasy."

A SERMON BY MAIL

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.

An Unusual Opportunity

We have the following pamphlets, by Dr. L. T. Townsend, with whose writings our readers are familiar: "New Theologies only Bubbles," "Bible Inspiration, Orthodox Point of View" and "Discussion on the Trinity."

Here are 220 pages of thoro orthodox reading that will be sent to the readers of the CHAMPION for 25 cents prepaid.

Dr. Townsend's Latest—A 32 pp. pamphlet entitled *"The only Basis for a Sane and Safe Democracy and Permanent Peace."* Price 25c.

Address

FRANK J. BOYER, Publisher
READING, PA.

An Extraordinary Announcement

THE CHRISTIAN WORK takes great pleasure in announcing that it has secured four series of articles that will make it indispensable to every man and woman in America interested in Christian activity and thought. The first of these is the most remarkable story of the year, namely, Gipsy Smith's account of his visit to the front.

"YOUR BOYS."

It is one of the most wonderful stories yet told, full of pathetic incident, curageous deeds of "your boys," delightful conversations with the boys, and glimpses of Gipsey Smith's own wonderful work at the front. It is the story of the year. It appears weekly, beginning in October.

Monthly articles by

REV. J. H. JOWETT, D.D.

of Westminster Chapel, London. Dr. Jowett is the most widely-read author and preacher of our time in the field of religion, and no one can afford to miss his monthly messages. David Lloyd George said of the last sermon of Dr. Jowett's printed in "The Christian Work," that it was the greatest sermon he had ever heard.

DR. MacFARLAND'S TOUR THROUGH FRANCE

Dr. C. S. MacFarland has just returned from France, where he went as ambassador of the Protestant churches of America to the churches and peoples of France. He has had a wonderful reception in France, as he has visited city after city, and he will write the story of his tour in a series of six articles for "The Christian Work." They will be accompanied by special illustrations and began in the issue of October 5.

REV. DAVID BAINES-GRIFFITHS, M.A.

preacher, author and editor, has just gone to England as the guest of the British Government to speak in the English churches. He will write regularly for "The Christian Work" while abroad about conditions in Great Britain and Wales, and will also interview for "The Christian Work" such church leaders as Bishop Henson, J. D. Jones, R. J. Campbell, T. Rhondda Williams, John Clifford and J. H. Shakespeare, and such statesmen as Lord Bryce, Lord Grey, Mr. Asquith, Mr. Brailsford and Sir Willoughby Dickinson.

The Christian Work

70 Fifth Avenue, - - - - - New York City

THE HUMAN FLOWER

A Simple Statement of the Physiology of the Birth and the Relation of Sexes

By ELLIS ETHELMER

Cloth, 12 mo., 50 Cents

Read the high tributes paid the author of this book by the Religious Press, and leaders in thought:

Julia McNair Wright, well-known authoress, says: This book teaches the parents much that parents do not know and have to teach the child. It is a book to be in every home, and in plain sight.

The author gives a pure and beautiful explanation of the great miracle in just such a way as a pure-minded father or mother would tell it to the children.—*Christian Endeavor World.*

Pure, strong, true; a book to be welcomed by wise parents.—*N. Y. Christian Advocate.*

It presents simply, satisfactorily, inoffensively, answers to the questions that young people have a right to ask, and are too often deceived about to their injury.—*Zion's Herald*

Address FRANK J. BOYER, Publisher, READING, PA.

Our Popular Series of Sketches of Sermons

THESE PRICES ARE NET

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains sixty full Sketches of Sermons, contributed by fifty different ministers, aiming at originality and suggestiveness of arrangement, price.....50c

Sketches of Revival Sermons No. 5

Are by Rev. Wm. J. Stevenson, D. D., singularly original, and suggestive; 60 full Sketches of Sermons, price.....50c

Sketches of Funeral Sermons

Contains sixty full Sketches of Sermons for Funeral Occasions, contributed by fifty different ministers, like No. 4. It also contains fifty carefully selected Texts for Funeral Sermons, price 50c

Sketches of Sermons for Special Occasions

New and improved edition. These Sketches, 100 in number, are arranged under the following heads: New Year, Good Friday, Easter, Ascension, Pentecost, Christmas, Lord's Supper, Missionary, Children's Service, Temperance, Harvest Thanksgiving and National Thanksgiving, Funeral, Introductory, Farewell, Spring, Autumn, Winter, Baccalaureate, Confirmation, Dedicatory, Young Men, Young People's Service, Miscellaneous, by J. C. Hornberger, D.D., price.....50c

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D., price.....10c

The Tool Basket

A collection of 300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"Admirable; the sort of thing that is invaluable to busy workers."—Rev. Mark Guy Pearse.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"It deserves its name. Open it anywhere, and you will drop on an ingenious arrangement of a subject, a happily selected cluster of Scripture texts, or illustrations for lighting up an address."—Rev. F. B. Meyer.

Sermon Seeds

A volume of very Suggestive and Helpful Sketches of Sermons for Revival and ordinary Pulpit preparation. By Rev. G. B. F. Hallock, D.D. Cloth, price.....75c

"Nothing dull in these 75 outlines. Many a minister can find in this book a store of suggestions to work out in his preaching."—The Presbyterian.

Address, FRANK J. BOYER, Publisher, Reading, Pa.

Great Sermons by Great Preachers

12 mo. 356 pp
Price $1.25

There are 21 Great Sermons—some of the most celebrated Sermons of the Century—preached by 21 noted divines, all from abroad. Sermons suited for any occasion, and Sermons suited for special occasions.

THE SERMONS

The Sermons have been selected with great care and discrimination, so as not only to illustrate the style and homiletical methods of the different preachers, but for their intrinsic value. Some of the most vital questions of today are treated by these masters in the pulpit.

PRESS NOTICES

An admirable collection, comprehending a variety of themes, each treated by the hand of a master.—*Christian Herald.*

Distinguished by a healthful evangelical tone, purity of style, good reasoning and learning. These qualities in fine, commend the sermons to us.—*Phrenological Journal.*

The sermons are model specimens of the best and most enduring pulpit literature.—*Evangelical.*

Every sermon is a model of excellence, beauty and strength. They are fresh and vigorous in style and thought, and show their authors to have possessed remarkable pulpit power.—*Religious Telescope.*

These sermons represent modern preaching at high-water mark, and are of great value to all who are interested in the study of current styles of pulpit work.—*Ev. Messenger.*

Address, FRANK J. BOYER, Publisher, Reading, Pa.